THE

REVOLT OF THE BEES.

"On observing that the instinct of those little animals had surpassed the intelligence of man, I said within myself, 'Happy were it for the societies of the human race, did they possess the wisdom of those of bees!' and I began to form wishes in behalf of my country."—*St. Pierre.*

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PREFACE

TO

THE THIRD EDITION.

TWENTY years have passed away since the principle and details of a structure of society which the following work was intended to illustrate, were first publicly announced. During that period they have withstood the lighter missiles of ridicule and sarcasm, and the more powerful weapons of argument and angry denunciation. The more considerate in the learned professions preserved a discreet silence, while those who condemned the system as wild and visionary, were at length reduced to the admission that the world was not yet prepared for its reception. As to the objection of some, that its Author was not orthodox in his opinions, and therefore the good which he tendered should be rejected—it is as futile as that which would oppose the adoption of any discovery in the arts, before the religious tenets of the discoverer had been duly certified; to put aside the art of printing itself, by which the Scriptures have been circulated over the world, because the inventor was of the Romish Church. If there is one thing more than another that can tend to spread infidelity and weaken the

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confidence of the people in the ministers of religion, it is, that they should be found in the ranks of the worldly opponents of a system which, so far as human means are concerned, can alone realize all the promises of the Gospel; by uniting the individual with the general interest, the causes of contention are removed, and there remains less obstruction to a voluntary obedience to Him who commanded us to love one another; so identified is the principle of combined exertion for the common good, with that of religion itself, that subscription to both may be justly deemed the surest, nay, almost the only, test of genuine charity and of true faith.

Controversy between the Malthusians and their opponents long kept a starving population in suspense; it has now lighted upon education, and the people are to be debarred from intellectual and spiritual, as they were formerly from bodily nourishment, during the fierce and interminable debate!

But surely, neither the Word nor the Works of the Deity can be disregarded by him who aims at the highest degree of usefulness: an exclusive adherence either to the one or to the other involves us in perpetual difficulties with ourselves and with others. Under this conviction, a pamphlet was published in 1818, attempting to show the harmony of a better arrangement of Society with Christian principles: it was dedicated to Mr. Wilberforce,

to whom a copy was sent, with a letter, urging the necessity of immediate attention to the inquiry, as at that period the greatest distress prevailed in many parts of the country. A reply was received, pleading inability at the moment to do more than acknowledge the work, of which no further notice was taken. The effect of this indifference upon the mind of the writer under the then existing circumstances, when the distress was alarming and increasing, and all other remedies had failed, was for a time injurious: it created a painful suspicion that there must be some discrepancy between science and religion, until more diligent investigation disclosed the discrepancy in the one-sided views of many votaries of each. In the interesting life of Mr Wilberforce, recently published, an account is given in his diary, of a visit from Mr. Owen, to read some of his documents; he had not read long, before "Grant, Henry Thornton, and I were fast asleep; but I kept his paper, and ran over it afterwards. Strange that the Quakers, even the sensible Allen, admires it!"* and in another part, "Allen's account of the comfort of Owen of Lanark's people is delightful, but not owing to his lessons; there are several good people there." Thus, neither the favourable opinion of his friends nor the necessities of the people, could induce an attentive unpreju-

* Vol. iv. p. 90.

diced examination, and some of the serious consequences of a neglect too much participated in by the country at large, are described in Lord Lansdowne's observations on the Juvenile Offenders' Bill so recently as July, 1838.* When a sectarian triumph is anticipated, the large room at Exeter

* "Their lordships must be aware that for many years past there had been a very great increase of juvenile offenders, that was, of offenders under twelve years of age. This, it had been remarked, was the case in every part of Europe, but to a greater degree in this country than in other states. A laborious inquiry had been instituted, in order, if possible, to ascertain the probable causes of this increase of crime. By some it was attributed to the rapid increase of the population and the growth of large manufacturing towns, while others found some peculiar circumstances in the state of society in England, which they were of opinion occasioned the evil. But whatever the cause might be, the increase of Juvenile depravity was most appalling, as by the result of an inquiry made in one great manufacturing town, that of Manchester, it was ascertained that in four years the number of children absolutely abandoned, or found lost in the streets, amounted to 8,610; in 1832, there were 1,954; in 1833, 2,104; in 1834, 2,117; and in 1835 they amounted to the enormous number of 2,435. With respect to the commitments of juvenile offenders throughout the country, the result had been, as taken from accounts lately made up, that in the last two years, 5,174 males, and 1,275 females, under the age of sixteen years, were committed for various crimes, the average of the two years being 2,587 males and 637 females. The ratio in London was still greater."—*Marquis of Lansdowne's Speech on Juvenile Offenders' Bill, July 17th, 1838.*

Hall is crowded to excess: the smallest room suffices for the meetings of the "Children's Friend Society," and for those of similar institutions. In the strife of doctrine the character of "pure and undefiled religion" is forgotten, the abodes of wretchedness neglected, and the causes of poverty in the midst of plenty, and of the increase of crime notwithstanding the vast exertions for diffusing religious knowledge, continue unexplored.

There were occasions, however, on which Mr. Wilberforce recognized one of those deeply seated errors, the pernicious effects of which are felt through all the ramifications of society: when solicited to aid the Lancasterian schools, he "wrote William Allen to decline being a committee-man, though it gave me great pain to refuse him; but emulation and vanity are the vital breath of the system." In this sentence is conveyed a severe but just condemnation of a principle encouraged in all our public schools and colleges, and by which practice, the injunctions of Holy Writ and the results of experience are equally defied. Stimulated by the artificial allurement of a glittering prize, to be toiled for with pain and jealousy, to be lost with envy, or won with pride, all of the generous and noble in youth is deadened by invidious distinctions and vain glorious ambition. Children are trained in the way in which they ought

not to go, and yet they are expected to love one another and to exhibit a corresponding disposition in their future conduct; but we can neither "gather grapes of thorns, nor figs of thistles," and hereafter, in times of commercial difficulty, increased distress, among still larger numbers, will produce, in aggravated and more terrific forms, the inevitable evils of this satanic principle of competition.

But if the professors of religion have injured their own cause by denouncing a constitution of society, which, whatever either party may advance, is the offspring of Christianity itself, the advocates of united interests have more fatally erred in discarding the aid of a religion which they have never examined; the value of which they are, of course, unable to appreciate; and the potency of the higher and more enduring motives to action are therefore to them unknown. The consequence is, that their meetings are converted into so many arenas for theological disputation, in which division of opinion is widened by prejudice and hostility, instead of each party seeking for points of agreement, and remembering that truth is one.

PREFACE

TO

THE SECOND EDITION, 1830.

"INTERIORES plerique frumenta non serunt, sed lacte et carne vivunt, pellibusque sunt vestiti. Omnes vero se Britanni vitro inficiunt, quod cæruleum efficit colorem; atque hoc horribiliore sunt in pugna adspectu." Such was the language employed by Cæsar, in describing the rude inhabitants of an island which formed the boundary of his conquests in the west. Ages elapsed before the dawn of civilization could dispel the darkness of a people so deeply sunk in barbarism. At length they emerged from ignorance and entered upon a career of improvement which finally placed them in the highest rank among the nations of the earth. This elevation and power had been won for them by the successive efforts of an illustrious train of heroes, patriots, legislators, and philosophers, whose names adorned the annals of their country.

Coeval with the advance of Britain, was the

rise of a neighbouring and powerful country, which had become a distinguished rival in the cultivation of the arts and in military glory. Gaul, once inhabited by a race of barbarians and reduced to a Roman province, was destined in its turn to form the centre of a mighty empire which numbered Rome itself among its tributary states.

It was after the overthrow of this colossal power, in which Britain mainly contributed, enriched by commerce with every portion of the globe; skilled in the exact sciences; profound in the abstruse branches of philosophy; cultivating with success a taste in literature and the fine arts; and above all, professing a religion the precepts of which were calculated, when observed, to compensate for deficiencies, and smooth the asperities of life—that one of the most singular anomalies that ever was recorded in history excited the astonishment of the world. The cries of distress, arising from poverty and privation, resounded from one extremity of the empire to the other.

Under these extraordinary circumstances, the peers of the realm, and the delegates of the people, assembled to devise a remedy for evils which threatened, unless abated, to involve the downfall of the state Night after night was consumed in fruitless discussion of the various causes to which the distress was ascribed; but as none of any magnitude

were recognized, none but inadequate remedies were suggested.

Can the foregoing be considered an exaggerated representation of the present position of Great Britain?

The real cause of all our difficulties is the rapid advancement in scientific power, from the consequences of which the Emigration Committee hope to escape by expatriating a portion of the population: but although this Committee in their Report attribute the redundancy of unemployed labourers in particular instances to the substitution of machinery, and notice the repletion in other occupations; yet have they entirely overlooked the magnitude and important consequences of that more general and overwhelming influence of scientific power, through which the market value of every species of human employment has been directly or indirectly depressed.

That portion of labour which is displaced by machinery flows into other channels until all become saturated: in reply to the objection, that the superabundance cannot affect other branches of manual employment requiring peculiar skill, it must be observed, that those are the very employments that have been chiefly superseded; while the qualifications essential to other branches, such as counting-house, and even literary avocations, are now ren-

dered easy of attainment through the general diffusion of knowledge.

It has been computed that the increase to the productive power, through the aid of steam and improved mechanism, with other scientific appliances, during the last forty-years, is equal to an additional supply of the labour of six hundred millions of men. As there can be no data sufficiently accurate to enable us to ascertain the precise amount, we will suppose it to be one-half only, which is at the average rate of an annual addition of seven millions; but if the increase to the supply of labour proceeds at the rate not of seven millions, but of two or even one million, (for I am willing to allow the advantage of the lowest calculation possible,) how can the abstraction of four hundred thousand of the population, the number proposed for annual emigration, improve the general value of labour for those who remain?

Practical and commercial men are of opinion, that so far from discoveries for the abridgement of human labour having been suspended, there never was a period when invention was more active than at present, urged on by the struggles of increasing competition.

Had it been perceived that the aid which labour derives from science, contributes equally with the augmentation of labour itself to a redundancy, the

Committee would have been led to the recognition of a remedy at once simple and comprehensive.

Labour is the source of wealth; and, in proportion as this source has been enlarged, our poverty and distress have increased. After-ages will wonder at our proceedings; nay, in a very few years (for a change cannot be now protracted) we shall be astonished at the infatuation which could hide from us, in the midst of evil, attainable good.

This power of creating and diffusing wealth, which, under an enlightened Government, might be rendered conducive to the prosperity of the people, is so misdirected, or left without guidance as to afflict the country with the most complicated misery: but when it shall be duly appreciated and directed by intelligence, our rulers will no longer consume their time in devising petty expedients for counteracting the accumulating difficulties of a structure of society, the foundations of which were laid in times of comparative ignorance and barbarism. Those difficulties have been within the last half century immensely aggravated, by the gradual declension in the value of the only exchangeable commodity of the great bulk of the people,—labour: and now, by its final depression. To meet this evil there is no other remedy than an entire change of system; and the elaborate Report of the Emigration Committee is probably one of the last efforts of the kind

that will ever be made to sustain the tottering fabric.

It is time that ignorance should be superseded by intelligence; that destitution, misery and vice, the bitter fruits of the former, should be supplanted by abundance, happiness, and virtue; and that the people, to adopt the language of the Report, should no longer be "compelled to live by plunder and spoliation."

When Statesmen are resolved to discard the consideration of every interest, temporary, local, or private, that impedes the general good, their duties will be discharged with facility. They will then discover that "there is a science of legislation, which the details of office and the intrigues of popular assemblies will never communicate;—a science of which the principles must be sought for in the constitution of human nature, and in the general laws which regulate the course of human affairs; and which, if ever, in consequence of the progress of reason, philosophy should be enabled to assume that ascendant in the government of the world, which has hitherto been maintained by accident, combined with the passions and caprices of a few leading individuals, may perhaps produce more perfect and happy forms of society than have yet been realized in the history of mankind."

ERRATA.

Page 130 fourteenth line, for "liquors" read "liqueurs."
—— 77 eighth line from the bottom, for "Blackwoods." read "Backwoods."

It is related in *Kirby and Spence's Introduction to Entomology*, that the bees in their excursions "furnish themselves with three different materials: the nectar of flowers, from which they elaborate honey and wax: the pollen or fertilizing dust of the anthers, of which they make what is called bee-bread, serving as food both to old and young: and the resinous substance called by the ancients *propolis, pissoceros*," &c.—Vol. ii. p. 176.

"The Society of a hive of bees, besides the young brood, consists of one female or queen; several hundreds of males or drones; and many thousand workers."—Vol. ii. p. 125.

THE

REVOLT OF THE BEES.

CHAPTER I.

——— ——— "As bees
In the spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters: they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubb'd with balm, expatiate and confer
Their state affairs."—*Milton.*

At the distance of five miles to the south-west of Edinburgh rise the Pentland Hills: they are in height about two thousand feet, and form two ridges running parallel with each other, divided by a beautiful ravine, with a burn coursing its way through the centre. In this sequestered retreat, Allan Ramsay laid the scene of the Gentle Shepherd. In a part of the valley where there is a bend, and the space between the hills widens, a monument has been erected to his memory, consecrating the lovely spot to the author of the most finished pastoral of Scotland. Not far distant stands Habies How, which has been described by the poet in the following lines:

——— "farer up the burn is Habies How,
Where a' that's sweet in spring and summer grow:

Between twa birks out o'er a little lin
The water fa's, and makes a sing and din:
A pool breast deep, beneath as clear as glass,
Kisses with easy whirls the bordering grass."

Higher up the valley and near the foot of one of the hills is Logan House, supposed to have been the ancient residence of Sir William Worthy, but which is now in the occupation of a shepherd. This is the only habitation within many miles, and in the severest months of the winter, the inmates are prevented by the drifted snow from leaving the valley. Besides tending his flocks, the shepherd receives during July and August, the bee-hives of the neighbouring inhabitants beyond the mountains, for the purpose of enabling the bees to gather honey from the heather, which at that period of the year blooms in great luxuriance on the Pentland Hills; he has generally more than a hundred hives.

It happened some thirty years since, when revolutionary principles were so much in vogue, that a few of the bees, in one of the larger hives, manifested a desire to change the policy they had hitherto pursued. Secret meetings were held by the revolutionists, who dispatched emissaries to the neighbouring hives in order to establish a correspondence with others equally discontented. Their designs succeeded; and disaffection spreading from hive to hive, a general revolt took place, and deputies from each were summoned to meet upon the highest eminence.

About a hundred bees from each hive being assembled, some difficulty arose in the election of a president; as it was alleged that if a queen bee were appointed, she would be liable to a bias in favour of the existing policy. This objection was at length over-ruled by the nomination of the queen

bee Elia, who was distinguished for the strictest impartiality in the administration of justice. Silence having been proclaimed, the queen president rising, addressed the assembly as follows:

"It would ill become me, O industrious bees, to offer any opinion upon the important object of our meeting. I will endeavour to enforce the rules of order in your discussion; and for my own part, I shall submit to whatever may be resolved on for the general good. After having swayed the sceptre of the hive with maternal solicitude, should it be decreed that the queens must abdicate the royal cells, I shall depart from mine, not without a sigh, but with the grateful feelings arising from a conscientious discharge of my regal duties. I call upon Orpheus, as the most zealous advocate for a change, to state his grievances and produce his plans of reformation."

"I am aware," said Orpheus, "that I have undertaken an invidious task; since in proposing any alteration in the economy of the hive, many will erroneously apprehend that, because their particular interests are for the present disturbed, their happiness will be impaired. But a sense of public duty alone impels me to declare, that to me it appears unjust that those bees who are more active workers than others, should not have a larger share of honey; that the weak and the impotent should derive an equal portion of the produce with those who range the fields; and that even among those who toil the whole day, no distinction is made between the successful wanderer and him who brings in but small supplies. To remedy these evils, I propose,

"1st, That each bee shall reserve for his own use and disposal, all the honey that he collects.

"2dly, That the Pentland Hills be divided into different districts, and that each hive have its particular allotment.

"3dly, That each allotment be sub-divided, and a sub-division appropriated to each bee."

"I cannot but with reluctance," said Emilius, "offer an opinion at variance with the sentiments of my friend Orpheus; for often have we winged our way together along the flowery mead, and sought with mutual aid the sweetest petals. But since the history of past ages records no instance of a constitution of apiarian society different from the present, and as we experience no evils which do not admit of a remedy, we should deliberate long, before we abandon those laws which have prevailed in the hive from time immemorial. If some are more weak and feeble than others, it is the dispensation of Nature; and how can the superior efforts of the active and more strong be better directed, upon principles of equity and benevolence, than in supplying the deficiencies of those whose necessities are occasioned by unavoidable causes?"

The just reasoning of this appeal was borne down by clamour, and by several violent harangues from the reformists, who were so prepossessed in favour of their new project, and had made so many proselytes, that the Resolutions were carried by a large majority. The meeting broke up; the deputies flew away to their respective hives, and no time was lost in carrying the scheme into effect. We must now detail some of the consequences of the revolution.

Scarcely had a week elapsed before a few of the more powerful or fraudulent bees, had accumulated to themselves a much larger portion of honey than they could consume; they had already become sur-

feited, indolent and unhealthy, by the quantity they had devoured: and although they perceived that the weak were almost famished from being unable to collect sufficient for their subsistence, they would not part with their superfluity but upon certain hard conditions.* They required, in the first place, that the destitute bees should surrender to them all right to their individual portions of the Pentland Hills, and in future gather honey solely for the affluent; receiving as a reward for their excessive toil just so much honey as the saturated should agree among themselves to dispense.

* "If you should see a flock of pigeons in a field of corn; and if (instead of each picking where and what it liked, taking just as much as it wanted and no more) you should see ninety-nine of them gathering all they got into a heap, reserving nothing for themselves but the chaff and the refuse: keeping this heap for one, and that the weakest, perhaps the worst pigeon of the flock; sitting round, and looking on all the winter, whilst this one was devouring, throwing about, and wasting it; and if a pigeon more hardy or hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it, and tearing it to pieces:—if you should see this, you would see nothing more than what is every day practised and established among men.

"There must be some very important advantages to account for an institution, which in the view of it above given is so paradoxical and unnatural.

"The principal of these advantages are the following;

"1st, It increases the produce of the earth.

"2dly, It preserves the produce of the earth to maturity.

"3dly, It prevents contests.

"4thly, It improves the conveniency of living."

Paley's Moral Philosophy, book iii.

A discovery has now been made in social science, which secures to mankind in a much higher degree the advantages enumerated above, as derived from the right of private property superseding the gregarious state. A discovery which not only improves those advantages in an extraordinary degree, but procures many others, and is destined to banish for ever the evils so well illustrated by Archdeacon Paley's analogy of the pigeons.

Under this arrangement, the aggregate quantity of honey continued to increase far beyond the consumption, until the wealthy bees had no inducement to augment their stores. But how were the destitute to obtain a portion of those stores, since the saturated would not part with any unless in exchange for the produce of their labour, and of which produce they had now too great an abundance? It so happened, that with the distempered state of body arising from repletion and indolence, new and fanciful desires were engendered, and of which the destitute were called upon to furnish the means of gratification. Not content with the clothing nature had provided them, the affluent desired peculiar garments and ornaments, for which it became necessary to explore the animal, vegetable, and mineral kingdoms.*

The destitute bees, seeing no prospect of obtaining support but by their exertions to satisfy the factitious desires of the wealthy, and having parted with the right to their portions of the Hills, set out

* "If it can be imagined that there ever was a time when the inhabitants of any country were in a state of equality, without distinction of rank or peculiarity of possessions, it is reasonable to believe that every man was then loved in proportion as he could contribute by his strength or his skill to the supply of natural wants; there was then little room for peevish dislike, or capricious favour; the affection admitted into the heart was rather esteem than tenderness; and kindness was only purchased by benefits. But when by force or policy, by wisdom or by fortune, property and superiority were introduced and established, so that many were condemned to labour for the support of a few; then they whose possessions swelled above their wants, naturally laid out their superfluities upon pleasure; and those who could not gain friendship by necessary offices, endeavoured to promote their interests by luxurious gratifications, and to create needs which they might be courted to supply."—*Dr. Johnson: Rambler*, No. 104.

in pursuit of the various articles in request. Some were compelled in distant climes to descend into mines, to the irreparable injury of their health: or if the bees in foreign countries were disposed to procure the minerals, they demanded honey in exchange. This gave rise to exportation, and increased the toil of the destitute at home; while others contracted diseases and lost their lives in the fabrication of whimsical and useless articles.

The unequal division of the honey did not long continue without exciting discontent, and leading to a complicated state of things, widely differing from the harmony and orderly movements in the hives under Nature's system. Many disputes arose for the possession of the honey: those whose stores were abundant, were in continual alarm from the fear of plunder. Hence it became necessary to set apart a certain number, whose sole business it was to adjust differences, and to award punishment to delinquents: these were called *Judicatores*, and were distinguished by large bushy caps placed upon their heads, and depending over the shoulders and the breasts; the caps were covered with a profusion of the fertilizing dust. Their appearance was somewhat grotesque; and certain bees, who had travelled through the air upon a voyage of discovery from the South Sea Islands, are said to have mistaken them for insects of a different species.*

But there was one of the *Judicatores* who possessed more power than the others, and to whom it

* "Sometimes a bee is so discoloured with this powder as to look like a different insect, becoming white, yellow, or orange, according to the flowers in which it has been busy. Reaumur was urged to visit the hives of a gentleman who on this account, thought his bees were different from the common kind." —*Kirby and Spence*, vol. I. p. 181.

belonged to decide upon cases of extraordinary difficulty and doubt: he resided at the extremity of a cell of remarkable depth, the windings and turnings of which were so intricate, that those who entered and penetrated far, found it extremely difficult to get out. There were a number of sharp-sighted bees who also dwelt in this cell, and were continually glancing with an envious eye at the seat occupied by the chief, hoping one day to possess it: but at the period to which we are referring, the grand *Judicator* had outlived the baffled expectations of thousands, to the great joy of the bees in general; who, notwithstanding many mal-practices in his capacious cell, and which they attributed to the subordinates, entertained a high opinion of his personal qualities and the rectitude of his motives. They remarked, that after-ages would venerate his decisions, which would become precedents for their future guidance. And such might have been the result, if the progress of knowledge had not within a short period of his resignation closed for ever the cell of perplexity and despair.*

When two bees entered this cell with a vessel of honey in order that it should be awarded to one or to the other, they found themselves involved in a

* "He that buys and sells a house, must have a house full of writings; there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say); but we find by our woful experience, that to subtle wits it is a cause of much more contention and variance: and scarce any conveyance so accurately penned of one, which another will not find a crack in, or cavil at, if any word be misplaced, any little error, all is disannuiled. That which is law to-day, is none to-morrow; that which is sound in one man's opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandy one against another."—*Burton's Anatomy of Melancholy.*

labyrinth long before they could reach the grand *Judicator;* but at every turning there was stationed one of the sharp-sighted bees, who very courteously conducted them round the corner, at the same time taking some of the honey out of the vessel as a recompense for his kind assistance; and even the grand *Judicator,* after his doubts were resolved, did not scruple to refresh himself with a portion of the honey, so that by the time the vessel was adjudged to one of the contending parties, he beheld with dismay that it was nearly empty; and too late they discovered, that if they had divided the honey without entering the cell of contention, each would have had a larger share than the successful suitor.

It was not unusual for the wealthy bee to be attacked and robbed by one who was destitute, and who stung him to death in order to avoid detection: the assailant, however, seldom escaped eventually, and when brought to trial was condemned to die. Thus the community was deprived of the aid of two individuals, who under the ancient policy might have proved friendly and industrious companions.

The longer the new system continued, the more complicated and confused became the proceedings of the hive, and numberless were the laws that were enacted to correct the growing evils. The necessity for these laws, however, could be traced almost exclusively to the unequal division of the honey.*

* "On punit à la Chine le Mandarin dans le département duquel il s'est commis quelque grand crime. C'est à sa propre négligence ou sa propre injustice qu'un mauvais gouvernement devroit s'en prendre du grand nombre de malfaiteurs qui se trouvent dans un état. La multiplicité des criminels annonce une administration tyrannique et peu soigneuse. La rigueur des impôts; les vexations, les duretés des riches et des grands font pulluler des malheureux que souvent la misère réduit au

The laws were framed by the saturated bees, who, for the purpose of giving a colour of justice to the principle upon which legislation was regulated, permitted the impoverished to nominate those among the wealthy whom they preferred as lawgivers: nevertheless, their choice was greatly influenced by the affluent, who gave to them small portions of the honey to vote in obedience to their wishes. But with the destitute, so strong was the temptation to satisfy the calls of hunger by any means within their reach, that other restraints were deemed necessary besides these legal enactments.

From a remote antiquity had been handed down a volume, written by divine inspiration; and truly such were the beauty and sublimity of the composition, that it bore the impress of its sacred origin.

désespoir, et qui se livrent au crime comme au moyen le plus prompt pour s'en tirer. Si l'opulence est la mère des vices, l'indigence est la mère des crimes. Lorsqu'un etat est mal gouverné, que les richesses et l'aisance sont trop inegalement reparties, de manière que des millions d'hommes manquent du necessaire, tandis qu'un petit nombre de citoyens regorgent de superflu, on y voit communément beaucoup de malfaiteurs, et les châtimens ne diminueront point le nombre des criminels. Si un gouvernement punit les malheureux, il laisse en repos les vices qui conduisent l'etat à sa ruine; il élève des gibets pour les pauvres, tandis que c'est lui qui, en faisant les misérables, fait des voleurs, des assassins, des malfaiteurs de toute espèce; il punit le crime, tandis qu'il invite sans cesse à commettre le crime.—*System Social*, vol. iii. p. 47.

"He could discern cities, like so many hives of bees, wherein every bee had a sting, and they did nought else but sting one another, some domineering like hornets, bigger than the rest, some like filching wasps, others as drones. Over their heads were hovering a confused company of perturbations, hope, fear, anger, avarice, ignorance, &c., and a multitude of diseases hanging, which they still pulled on their pates. Their towns and provinces mere factions, rich against poor, poor against rich, nobles against artificers, they again stnobles, and so the rest."—*Burton's Anatomy.*

But it was remarkable that this book contained precepts totally at variance with those feelings which the new order, or rather disorder of society engendered; for it recommended contentment, mercy, benevolence; and denounced ambition, resentment, and covetousness. The expounders of this volume were called *Ecclesiastes*, and were appointed to their office by the powerful bees. Their education taught them to inculcate the doctrine of passive obedience as an imperative duty, they even inferred that the existing order of apiarian society was ordained by Providence, and therefore immutable.* The evils then prevalent in the hive they attributed to the conformation of the bee; the qualities were inherent in his nature; he was originally bad. They had forgotten that under the primitive system, when each had his due proportion of the honey, there was no repletion, no destitution, and conse-

* This "right divine" is certainly not destitue of ancient precedent. "When the territory of a tribe or nation ceased to be its property, and individuals acquired particular spots or estates, which they cultivated for their use, and transmitted to their posterity, it was a consequence of the old manners, that these improvements were regarded as the usurpation of the powerful on the weak: and historians assure us, that it happened both in Geece and Italy, that the *land-marks* which had been fixed to distinguish the boundaries of property, were frequently removed or destroyed. It seemed an encroachment on the rights of the people, that lands, which of old pastured indifferently the cattle of successive occupiers, should be allotted to the use and convenience only of private men. It was accordingly, not merely necessary to make laws to prevent the violation of private rights; but what is curious in an uncommon degree, even the *termini* or *land-marks*, that they might remain unremoved for the preservation and the separation of property, were exalted into divinities. Thus, religion as well as policy held out its terrors to force mankind to learn the art of appropriation, and to accept of power and riches."—*Stuart's View of Society*, p. 143.

quently neither theft nor assassination; that there was no lust of power, no contention, and very few disorders. In short, it was extremely difficult to reconcile their opinions with the character of the sacred volume, which in spirit was congenial with the peace, harmony and contentment that prevailed under the natural arrangements of the hive; and which distinctly declared, that when the bees should be properly trained, they would persevere in an undeviating course, and finally arrive in a land flowing with milk and honey.

So numerous were the diseases peculiar to the affluent from indolence and repletion, and to the indigent from excessive toil and noxious employment,* as also from accidents arising from want of order in their proceedings, that it became necessary for another class to be devoted to the cure of diseases, the repair of broken mandibles, anthers, and wings. Some cells were set apart by the wealthy for those of the impoverished who were afflicted with illness or injured by accidents; and it appeared that the new institutions, although calculated to produce the most complicated misery and the most injurious propensities, were still unable to eradicate that sympathy, which the bees in common with all other animated beings, manifest towards others of the same species. For the miseries occasioned by the selfishness, folly, or ambition, to which the new system gave birth, excited the commiseration of some of the more reflecting bees, and from time to time there would arise individuals who devoted themselves voluntarily to the relief of the distressed. One of the punishments inflicted upon

* See Ramazini's work "*De Morbis Artificum,*" in which are enumerated no less than seventy diseases incidental to artificers.

those who committed depredations and other offences, was imprisonment; and in each hive there were several large cells constructed for immolating delinquents: the keepers of these cells would sometimes exercise a severity beyond the duty of their office, or relax in their attention to the sustenance of their prisoners. Struck with the appalling misery in one of these cells, a bee resolved to examine all the prison cells in the principal hives; and accordingly set out on his travels, and effected great improvements in those he visited.

It so happened, that an ingenious bee invented a machine by which he could elaborate honey and wax in large quantities with the aid of a few workers only. This scheme was imitated by others to such an extent, that the poor working bees began to think they should have but little employment; and occasionally, when there was a great accumulation of honey and wax, they were discharged in large numbers, while the few who were retained got very little honey for their hard exertions. Whenever this took place, thefts and other crimes, the too frequent attendants of poverty and want of occupation, increased, to the great discomfiture of those who had built all their hopes of moral reformation, solely upon the inculcation of precepts;* for circumstances, overwhelming circumstances, triumphed over the ill-fated, impoverished, and partially enlightened workers; and how should it be

* "Tell him to be virtuous, to be beneficent, to promote the happiness of his fellow creatures; you must show him it is his *interest* to be so. Tell him to be virtuous, and surround him with such circumstances as make the virtues you recommend contrary to his *apparent* interest: his conduct will unhesitatingly follow in the line of what seems to him his interest, and all exhortations in opposition thereto, will be unheeded and inopera-

otherwise, when the wisest of their philosophers, the most strenuous advocates for morality, were sometimes seen to fall before the influence of untoward events? By degrees, these machines were so much improved, that they produced immense quantities of honey and wax, so that very large supplies were sent to distant hives where machines were not in use. These exportations were considered by the *Legislatores* as undoubted proofs of prosperity: and when it was urged upon them that the workers, the great majority of the bees, could not be benefited by exportation, they turned a deaf ear to the complaint, and still exultingly pointed to the stream of honey issuing rapidly from the hive.*

But there were periods when honey and wax would become scarce in consequence of foreign orders, and labour would then be in demand; so that the workers perceived they were treated like inanimate beings, to be used or laid aside according to the exigencies of the times. As in seasons of abundance they were obliged to submit to the terms

tive. Improve his powers of comparing and judging, teach him to observe the *consequences* of his own actions, as well as those of others, as well as their immediate effects; teach him foresight; and then, surrounded by favourable external circumstances, all the virtues will necessarily spring up."—*Thompson: Distribution of Wealth*, p 49.

* "One great and common error, amidst a multitude of other errors, is the confounding the people with the government. The people are supposed to be happy whensoever the government prospers. Instead of keeping in view the good of individuals, nothing is considered but the growth and duration of empires, as if the public prosperity and the general felicity were two inseparable matters."—*Marquise de Chasteleux on Public Happiness*, vol. i. p. 41.

"Ye friends to truth, ye statesmen who survey
The rich man's joys increase, the poor's decay,
'Tis yours to judge how wide the limits stand
Between a splendid and a happy land."

of their directors, they began to think that when they were most required, they were entitled to a larger share of honey, of which they were the only producers. They abandoned their employments, and assembled tumultuously, to enforce more favourable conditions. The directors, and the affluent bees alleged, that when the workers were amply compensated for their labour, they would neglect their work and descend into low and quarrelsome cells, and there sip nectarean juices.

Whatever truth there might be in this argument, it was equally applicable to the possession of any superfluity by every class; for seldom was it beneficially applied, either to themselves or to others.

But various as were the contentions, disorders and accidents occurring within the hive, they were far exceeded in number and severity by the conflicts that arose on the Pentland Hills between the occupiers of the different hive allotments. The slightest encroachment upon each other's territory by a single bee, would sometimes involve whole communities in a warfare, ending only with the destruction of several millions. But how such calamitous consequences should follow from causes so apparently trivial, requires explanation.

The affluent bees, by indulging a propensity to control the conduct of others, had acquired a love of power and dominion which appeared among some of the rulers to be almost insatiable. Not content with the influence they had obtained within the hive, and the allotment connected therewith on the Pentland Hills, they desired to increase their territories and the number of their dependents. Thus it was that they availed themselves of the slightest pretext for directing an attack upon the more peaceable bees of another district: and although after

many days' fighting and the sacrifice of many millions, each party retained their former possessions, yet the wars were frequently renewed: but if perchance any little advantage was obtained by either party, no benefit whatever accrued to the indigent bees in becoming subject to another ruler.*

When the wars first commenced upon the Hills, the leaders found it convenient to bestow upon the most valiant, larger vessels of honey and additional portions of the Hills; they also dignified them with titles, and placed glittering stars upon their breasts.† Thus far the distinctions under the existing policy were attended with some general benefit. But it too frequently happened that the gifts of the large vessels of honey, the allotments on the Hills, and the

* "It is to be feared that these wars, of which the poor bear the burden, and in which millions of them lose their limbs, their health, and their lives, are often entered into for the express purpose of increasing their subjection and oppression, and making them the instruments of it.

"If these conjectures are true, how are the poor to be pitied! The reflection that all the calamities of the poor originated from, and were really the work of, *men's hands*; that fresh calamities have been purposely brought on them, and that they themselves have been made use of as instruments to confirm their old grievances, add to, and perpetuate them, is too sad for a human heart to dwell on."—*Dr. Hall's Effects of Civilization*, p. 168.

† "There is a district in America, where, when an Indian has gained a victory, or managed a negotiation with dexterity, they say to him in an assembly of the nation, 'thou art a man.' This eulogium is a more powerful incentive to great actions, than all the dignities proposed by civilized states, to those who render themselves illustrious by their talents." And we may add, that if men are to be praised for their actions, this is a far more rational commendation. When Epimenides departed from Athens, after improving the laws, he refused considerable presents, and only demanded for himself a branch of the olive consecrated to Minerva, and the friendship of the Athenians for Cnossus his country,

titles and the stars, were transmitted upon the death of the meritorious bees to others, who turned out to be mere drones,* and who considered themselves, as in truth they were, an order of beings altogether distinct from the workers.†

A certain number of the bees were employed during the night imprinting upon the leaves of a plant called the papyrus, the occurrences of the preceding day; such as the accidents and contests arising from competition. It will scarcely be believed with what eagerness the little creatures sought for these leaves, and read without emotion, details of the calamities, follies, and penury, of their fellow citizens. But when the wars were raging upon the Pentland Hills, and the various successes and reverses were minutely described, the papyrus was inquired for with increased avidity; the victories achieved were emblazoned upon the leaves very conspicuously; but the wounds that were inflicted, and the privations and sufferings that were endured, were either not imprinted at all, or so glossed over as to be scarcely legible.‡

* Ovid in his relation of the contest for the armour of Achilles, describes Ulysses as charging Ajax with his ignorance of the devices on the shield, "*Postulat ut capiat quæ non intelliget, arma.*" But he could not represent him as deficient in bravery, the quality through which the deceased hero had been rewarded with his impenetrable armour.

† "Il se regardoit comme étant d'une autre nature que le reste des hommes; les autres ne lui sembloient mis sur la terre par les Dieux que pour lui plaire, pour le servir, pour prévenir tous ses desirs, et pour rapporter tout à lui comme à une Divinité. Le bonheur de le servir étoit, selon lui, une assez haute récompense pour ceux qui le servoient."—*Telemaque*, xvi.

‡ "By means of which it comes to pass, that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for sixpence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, lie sentinel,

An extraordinary interest was excited by whatever happened to an affluent bee, particularly one distinguished by a star. If he passed only from one cell to another, the movement was publicly announced; but when he was indisposed, the whole hive were inquiring if the fever was abated. However laudable such benevolence, it should not have been confined to those, who, when indisposed, were surrounded by every alleviation, and received the most assiduous attention. The indigent invalid was entitled to the warmest and most general sympathy, for not only might he be destitute of medicinal aid, but his discharge from employment frequently deprived him of the common necessaries of life. But justice no longer presided in the hive; and the poor working bee would languish in an obscure and miserable cell, and die unpitied and unknown,* while the

perdue, give the first onset, stand in the fore-front of the battle, marching bravely on, with a cheerful noise of drums and trumpets, such vigour and alacrity, so many banners streaming in the air, glittering armours, motions of plumes, woods of pikes and swords, variety of colours, cost and magnificence, as if they went in triumph, now victors to the Capital, and with such pomp, as when the army of Darius marched to meet Alexander at Issus. Void of all fear, they run into imminent dangers, cannon's mouth, &c., to get a name of valour, honour, and applause, which lasts not; for it is but a mere flash this fame, and like a rose, *intra diem unum extinguitur*, 'tis gone in an instant."—*Burton's Anatomy.*

* "Should the poor man terminate a miserable existence with less obscurity, what is the melancholy alternative? He draws his latest breath in the parish workhouse, 'Where all that's wretched paves the way to death!'

'Here on a matted flock, with dust o'erspread,
The drooping wretch reclines his languid head.
For him no hand the cordial cup applies,
Nor wipes the tear that stagnates in his eyes;
No friends with soft discourse his pain beguile,
Nor promise hope till sickness wears a smile.'"

bee who enjoyed every comfort and luxury, was the object of general solicitude to the latest period of his existence.

The accumulated evils at last became so great and alarming, that the Legislative Assembly were unwilling any longer to defer the consideration of them, more especially as the workers were sometimes driven to desperation, and even threatened to overthrow the hive. Laws out of number had been enacted for the punishment of criminals, and to arrest the progress of pauperism; but how to prevent the further increase of offenders and paupers, was a perplexing question,* resolved as they were, not to permit any material changes in the order of society. That poverty, if not the only, was at least one of the primary causes of crime, they could not deny; but their difficulty was augmented when they observed that poverty became more general in seasons of great superabundance.

An impartial observer could at once trace the cause to the injustice of their agrarian laws, to the monopoly of the large tracts of the Hills, and of the stores of honey by the few:† for it could not be

* "Such," exclaims Mr. Courtenay in his perplexed and perplexing Treatise, "are the opposing difficulties of this extensive subject! They will dishearten one who has persuaded himself that it is possible or desirable to disentangle our political constitution from a system of poor laws." And such will ever remain the opposing difficulties to those who vainly endeavour to reconcile great inequality in the distribution of the products of labour with truth and justice, and more especially when the political order of society assigns to the idle the superfluity, and to the producers a bare sufficiency.

† "Necessity, in vulgar life, is known to be one of the chief incitements to vice and depravity. From a state of indigence, wretchedness and despair, the transition is easy to criminal offences."

"From the degrading, the injurious influence of a state of

doubted that the workers would be able to provide far more than was sufficient for themselves, if they could have found any portion of the Hills unoccupied, when employment was not to be obtained from the affluent.

Season after season the Assembly sat in close deliberation, examined numerous witnesses, and published voluminous reports: but notwithstanding all their labours, the last list of delinquents contained a greater number than any preceding one.* Treatises were written on the subject, involving it in still greater difficulty; and one theorist had the boldness to question the right of the pauper bees to relief at all; but their forlorn condition was sufficient to excite the sympathy of the most obdurate, and the proposition, from its revolting character, was speedily dismissed.

At last they resolved upon the expedient of enlightening the minds of the workers: and accordingly great pains were taken to teach them to read,

debasement, generating a corruption of morals, spreading in every direction, how can it be expected that the inferior ranks in society can be *regular, sober, frugal,* or *industrious?*"—*Colquhoun on Indigence.*

* "I am free to confess, that it gives me great concern, that the labours of the Grand Jury are likely to be extended to a considerable length of time; for up to the time the calendar was made up for publication, there were eighty-two prisoners charged with crimes within the City of London, which is at least one-fourth more than I ever remember in the corresponding periods, during my forty years' experience."—Vide *Recorder's Charge to the Grand Jury,* September 14, 1825. And again:

"In looking over the calendar, I am sure you will join with me in lamenting, that there are no fewer than seventy-three prisoners for trial on the *London* side, which is nearly double the number of last Sessions, and by far exceeds anything within my recollection."—*Chargs,* April 5, 1826.

with the expectation that such pieces only of the papyrus would be perused as the affluent approved. But alas! when their minds were a little expanded, they began to dive into other matters, and such as were considered of a dangerous tendency, particularly by those who were dignified with titles; for they apprehended, and their fears were too well grounded, that by examining the foundations of society, the workers would question the equity of exclusive privileges, and be less dazzled by the splendour of their stars.

Another class of writers now came forward, termed the Apiarian Economists. Their *professed* object was to promote the prosperity of all the inhabitants of the hive. But upon investigating their theories, they were found, like much of their reasoning, to be directed almost exclusively to the most effectual means of accumulating the largest quantity of honey.* Whether those means were beneficial or detrimental to the working bees, or in what manner the honey was distributed, appears to have been

* And yet one of the latest writers considers that the field of inquiry has not been sufficiently contracted. "It is not pretended," says Mr. Mill, "that writers on Political Economy have always limited their inquiries to this class of objects. It seems, however, important to detach the science from all considerations not essential to it. I therefore premise, that in the following pages, I have this alone in view; namely, to ascertain the laws according to which the production and consumption are regulated of those commodities which the intervention of human labour is necessary to procure."—*Introduction to Elements of Political Economy, by James Mill, Esq.*

It would be of no moment within what limits political economists circumscribed the science, if their opinions were not permitted to have a preponderating influence in the enactment of laws. The above definition of the objects of political economy may be correct, but it is the province of the enlightened statesman "to ascertain the laws according to which the production and consumption *ought* to be regulated."

altogether a secondary consideration. Their theories were very unintelligible to the bees in general: nor is this to be wondered at, when it was found that they could not even agree among themselves upon any consistent plan, but were continually disputing one with another upon the working of a favourite system; and indeed, not one was found practicable: yet there was a solitary, but fatally important proposition upon which they were unanimous; namely, that the number of the bees had a tendency to increase in greater proportion than the quantity of honey, and consequently, that the destruction occasioned by intemperance, disease, and by the wars on the Pentland Hills, kept their numbers within those bounds which the supply of honey prescribed.

Unfortunately for the poor destitute bees, this opinion became too prevalent: the affluent repeated it as a sanction to their overgrown stores; and even the benevolent, assenting to the supposed truth of the proposition, resigned all hope of any extensive amelioration in the condition of the bees, and thenceforward limited their efforts to the correction of some few of the disorders of the hive. The *Legislatores* also concurred in the general opinion, and hastily broke up their meetings; their huge reports and laboured treatises were deposited high upon the shelves, and in their own peculiar phraseology, they declared that "the evil would cure itself."*

So many difficulties had the influential bees experienced in attempting to reform the abuses of the hive, and to relieve the indigent, that they were

* The meaning of this phrase appears to be, that when the country is afflicted with scarcity and high prices, there will be more produced until the country is *afflicted* with superabundance and low prices. What physical and moral consequences attend this oscillation among the producers, are seldom thought of.

disposed, previous to the publication of this dogma, to resign the cause in despair, if they could have reconciled it to themselves to pass by with indifference so much accumulated and increasing misery. But now they were overjoyed to find that they were sanctioned by the inexorable laws of nature, in abandoning the impoverished to their fate, and that they could resume without remorse their jollity and feasting. The drone who had made the grand discovery did not go unrewarded, for he was lodged in one of the choicest cells and fed with the royal jelly.*

After the failure of the various theorists, an experimentalist arrived, and announced his discovery of the source of all their moral evils. He came to promulgate a code of regulations in which no principles that had not stood the test of experiment were admitted, and which therefore could not fail to be as true and correct in practice as all theories formed upon a rigid adherence to inductive philosophy.†

* There appears to be some error in this part of the narrative, as the royal jelly was given to the young workers intended for future queens who were destined to augment the population of the hive. But as the drone who proclaimed the dogma was peculiarly adverse to that measure, he is the last who would have been selected for such an important office. "If the bees are deprived of their queen, and are supplied with comb containing young worker brood only, they will select one or more to be educated as queens; which, by having a royal cell erected for their habitation, and being fed with royal jelly for not more than two days, when they emerge from the pupa state, (though if they had remained in the cells which they originally inhabited, they would have turned out workers) will come forth complete queens, with their form, instincts, and powers of generation entirely different."—*Kirby and Spence*, vol. ii. p. 129. It thus appears that the characters of bees, as well as those of men, are altered by a change of situation, and that both experience a remarkable transition when they taste the flavour of the royal jelly.

† "Of the progress which may yet be made in the different

"I have had," said he, "under my direction a swarm of bees settled on the banks of the Clyde; they came from the Pentland Hills after the revolution, and had contracted the habits and peculiarities of your present policy. Having ascertained that the real causes of intemperance, vice and misery, were to be found in the altered circumstances under which they were placed, I removed many of the unfavourable circumstances, and replaced them with such as were productive of health and contentment. The hours of employment with the working bees were limited, their cells improved, and temptations withdrawn. The happiest results followed, and I had scarcely any occasion for the *Judicatores*. Thus far, however, nothing more has been effected than some improvement of your present system; but the plans which I now recommend, require an equal participation in the division of the honey, equal employment in proportion to bodily strength;—in short, they form in all respects a system of mutual assistance."

Now, although it was evident that this was the identical constitution of apiarian society from which they had departed, the principles of which were so obvious and simple, a singular phenomenon occurred. The bees of all classes,—*Judicatores*, *Ec-*

branches of moral and political philosophy, we may form some idea from what has already happened in physics, since the time that Lord Bacon first united in one useful direction the labours of those who cultivate that science. At the period when he wrote, physics was certainly in a more hopeless state than that of moral and political philosophy in the present age. A perpetual succession of chimerical theories had till then amused the world; and the prevailing opinion was, that the case would continue to be the same for ever. Why then should we despair of the competency of the human faculties to establish solid and permanent systems upon other subjects which are of still more serious importance ?"—*Stewart's Elements of the Philosophy of the Mind*, vol. i. p. 296.

clesiastes, and *Legislatores*, were unable to comprehend it,—not even the working bees, who would have been most benefited by the change. The *Judicatores* had been so long occupied in the adjustment of individual claims, that they could not understand the identity of particular with general interests. The *Ecclesiastes* rejected the scheme, because the necessity of belief in particular doctrines was not enforced. And the apiarian economists repeated their favourite theory of Number *versus* Honey.

The experimentalist had the welfare of his species so much at heart, that he was determined to meet the objections of all parties: and accordingly to the working bees he stated, that although they might unite under his arrangements in order to secure a due proportion of honey, yet they could retain their individual cells and their privileges of privacy; that they could even regale themselves in their own cells, if they objected to feed upon the bee bread in the large cell constructed for those who wished to take their repasts with the community. He earnestly dissuaded them from committing any acts of violence, as being both unjust and calculated to retard his ameliorating measures. He clearly showed that the characters of their directors, even of those the most tyrannical, were not formed *by* themselves, but *for* them, partly in the pupa state, but chiefly by the institutions of the hive. Above all, he exhorted them to leave the affluent in the undisturbed possession of their ample stores, and to begin under his system to gather honey for themselves. But the workers had contracted habits which rendered them unwilling to submit to a change, the advantages of which they were as yet unable to appreciate.

Of the *Legislatores* he demanded how they could reasonably expect order in the hive, while their in-

stitutions were the obvious causes of dissatisfaction and turbulence, of inequality in the distribution of honey, and all the evil consequences resulting therefrom, both to the saturated and to the indigent; presenting to one class an over-excitement, and depriving the other of the means of temperate gratification. Then appealing to the *Judicatores*, he inquired how they could reconcile it to themselves gravely to sit in judgment upon their fellow citizens, while they must be conscious, that had they possessed the same natural dispositions, and been subject to the influence of the same circumstances, they would have been equally guilty.* In reply to the objections of the *Ecclesiastes*, he remarked, that no bee had any control over his belief; he must assent to that opinion only, the truth of which was obvious to his understanding: it was therefore inflicting deep injustice on the community, to reject the proffered assistance of an experienced individual, merely because he could not conscientiously subscribe to peculiar doctrines; more especially when, so far from impeding the exercise of any religious ceremony, his scheme offered equal facilities to all sects, and the most perfect freedom of opinion.† Then turning to the apiarian economists, he observed, that their fears of an overgrown hive were groundless;—could not each bee gather more

* "How much longer shall we continue to allow generation after generation to be taught crime from their infancy, and when so taught, hunt them like beasts of the forest until they are entangled beyond escape in the toils and nets of the law? When, if the circumstances of those poor unpitied sufferers had been reversed with those who are even surrounded with the pomp and dignity of justice, these latter would have been at the bar of the culprit, and the former would have been in the judgment seat."—*Owen's Essays on the Formation of Character*, p. 31.

† The opinion of an excellent prelate of the Church of Eng-

honey than was sufficient for his own subsistence, since the working bees already not only supported themselves and the rest, but also produced large quantities for exportation? therefore every increase in their numbers was attended with a larger proportionate increase in the power of collecting honey; and until the heather on the Pentland Hills was completely exhausted of its nectar, and the whole globe had become one entire flower-garden, they might continue to lead forth their swarms without any apprehension of a famine. But his arguments were fruitless; for all the powerful bees declared the scheme to be visionary; while they admitted the benevolence and practical experience of the projector. He therefore flew away, and established a colony upon his own principles in a distant region.

The departure of the experimentalist was lamented by a few only of the inhabitants, among whom was Emilius. That reflecting bee had never ceased to deplore the sad consequences of the revolution which he had in vain attempted to prevent. Since that eventful period, he had secluded himself in a retired part of the hive, and seldom mixed with the crowd: he felt the necessity in the general struggle of laying up a store for the satisfaction of his own wants; and as these were few and simple, and he was early on the wing, the task was soon performed. He then devoted the remainder of the day to study. He was not, however, unmindful of his public duties; and occasionally assisted in the senatorial deliberations, when the community reaped the fruits of his researches. Such was the high estimation in which

land, may be quoted in favour of mutual co-operation. "Bees," says Bishop Horne, "never work singly, but always in companies, that they may assist each other. A useful hint to scholars and Christians."—*Essays and Thoughts*, vol. i. p. 278.

the character of Emilius was held, that although he was known to be adverse to their general policy, and opposed more or less to the several parties, yet his opinions were always listened to with respect. Attributing the distinctions in the hives to accidental circumstances, he was the universal friend of bees; and it might be said of him, what the historian has remarked of Atticus,—"*Hic autem sic se gerebat, ut communis infimis, par principibus videretur.*" His love of truth predominated over every other consideration; and regardless of the customs of the hive, his whole conduct was regulated by its dictates. With the esteem of his fellow citizens, and with leisure and means to prosecute his favourite pursuits, it might have been expected that his happiness was complete;—and if his gratifications had centred in himself, he would have had nothing further to desire. But to witness the manifold disorders of the hive, the miseries arising from want, and the endless individual disputes, the monthly execution of delinquents, when their crimes were the evident result of defective legislation, gave rise to reflections that embittered all his enjoyments.*

Early one morning when taking his solitary flight, he lighted upon a flower whose broad and ample petals gave promise of an abundant supply of honey, without much sacrifice of time. As he descended towards the stamen, he observed a bee going up on the other side so heavily laden with ambrosia, that

* "After his return to France from Prussia, in 1765, Helvetius retired to his estate at Voré, and lived remote from the noise and bustle of the world. He passed his time in study, in select society, and in acts of beneficence. 'The sight of misery which he could not relieve,' says the author of his Eloge, 'rendered Paris disagreeable to him.'"

he could scarcely move. Upon advancing a little sideways, who should he recognize but his friend Orpheus. Although Orpheus had been the chief promoter of the revolution, he was far from being influenced by any sinister designs; he accumulated wealth because he found it was an important instrument in promoting public improvements, and for the purposes of private benevolence. But whether it was that the prevailing system being a child of his own, and he was therefore desirous of palliating some of its imperfections, or that his mind had been bewildered in the mazes of conflicting theories, certain it was that he became incapable of discerning the true principles of apiarian society. Acknowledging most of the existing evils, he always maintained that they could be more effectually overcome without abolishing individual competition, by allowing a more unrestricted freedom of exertion to all the inhabitants of the hive, and by establishing a more liberal policy between the communities of the various hives in their intercourse with each other.

"And what occasion," said Emilius, addressing him, "can my friend have for such an intolerable load of wealth? Does the individual system impose so much laborious exertion? Had you, Orpheus, listened with more attention to the experimentalist who visited us of late, you would have adopted a policy less toilsome than the present, and equally abundant in its supplies."*—"The scheme of a mere vision-

* "'*In medium quærun*,' is a tempting sentiment," says Mr. Davison. "It seems to be in the way both to benevolence and wealth. It is the sentiment by which the Roman poet has described the economy of a hive, and a still greater poet of our own has told us that the inhabitants of a hive may teach 'the art of order to a peopled kingdom.' But men are not bees, as in many respects, so in this: that the love of property, exclu-

ary!" exclaimed Orpheus; "and much does it surprise the community that a bee of your sagacity should patronize a plan so impracticable and absurd. The advocates of that system maintain, that each bee

sive property, and aversion from labour, make no part of the natural history of that wise insect: but in man they are characteristic: and they are set off in him one against another. They ought to be kept well together. He has his sympathies: but it is not in the first instance with his hive, but within his cell, within his family. The poor man's endeavours can hardly extend any further. For him, the principle of joint labour and community of acquisition is put where it ought to be, when it is infused into his lesson of domestic duty. His capacity of feeling and exertion is just commensurate with it there. It fills his little circle; more is too much for him."—*Considerations on the Poor Laws*, p. 19, *by John Davison, M.A. Fellow of Oriel College*.

Unfortunately for Mr. Davison's argument, but happily for poor traduced human nature, facts are opposed to this fallacious reasoning. Societies have existed, and still exist, in which individual exclusive property is unknown, and where labour is more cheerfully performed, and a higher degree of enjoyment and happiness attained, than in any communities founded upon the principle of individual competition. Lycurgus established an equality of property. The Essenes, a sect of the Jews, are described as "exceeding all other men that addict themselves to virtue," and, "having all things in common." The more modern instances are the celebrated establishments of the Jesuits in Paraguay, the Moravians, the Shakers, and the Harmonists in Indiana. In consequence of the superstitious opinions prevailing in these societies, they afford very imperfect examples of the superior advantages to be derived by communities of co-operation composed of an intelligent people, unrestricted by prejudice in the pursuit of knowledge and happiness. When we know that a given number of individuals, aided by all the modern discoveries in science, could produce much more than they can have occasion for, is it probable that any one would desire more than he could use, while the storehouses were at all times superabounding? Water is coveted beyond all price by those who are crossing the burning sands of Arabia:—but does the inhabitant of a town desire more than is

will have an ample supply of honey,—whence then will arise the motives to exertion? instead of busy bees, we should have none but slothful and idle drones."—"If," rejoined Emilius, "the most distinguished success in practice is a proof of the futility of opinions, then might the experimentalist be deemed a visionary. But that a system resting exclusively upon the broad basis of demonstrable truths, should yet be rejected by intelligent bees, can only be accounted for by the prejudices that have hindered them from giving the subject due consideration. When it is seen that no greater exertions are necessary for the general welfare than are consistent with, or essential to, individual health, the bees will be anxious for employment; and they will derive additional pleasure from the employment itself, when they know that the work about which they are engaged, conduces to the public good, and that a full share of their produce is secured to each. With the training the bees will experience, under these arrangements, idleness would be insupportable."

"Utility—" He was here interrupted by the arrival of a bee of a more slender form, of brilliant appearance, and who moved about with uncommon agility: his name was Poeticus, and his chief amusement was to wander about, contemplating and describing, in glowing language, the beauties of nature. Sometimes he would sing of the contests

sufficient to allay his thirst when the conduit is flowing at all hours in the day? Mr. Davison may prescribe rules for the poor man, who will soon be as difficult to find, as now, and in times past, the honest man. Strange that in a country saturated with wealth, poverty should be known except by name. Men will not be less estimable in their domestic characters, by an expansion of mind, and that enlarged benevolence which contemplates the happiness of all mankind.

upon the Pentland Hills, and the call to arms; at others he would select the prevailing follies and vices in the hives, and hold them up to ridicule. He obtained his supply of honey from other bees, who gave it in return for the delight his compositions afforded them. He was well skilled in most languages:—for it should be related, that after the communities in all the hives had abandoned the plans of nature at the period of the revolution, they gradually diverged into different policies, still retaining the competitive principle. With these changes, a diversity of language sprang up; and instead of the former expressions of nature universally intelligible, each community had a different word for the same idea; so that it became necessary for those who desired to go from one hive to another, to devote much previous time to the study of the different dialects. The multitude, the uninformed bees, were taught to look up to those who were acquainted with many languages as the most highly gifted and intelligent bees; whereas their learning amounted to no more than the ability to give various denominations to the same thing,—to call honey, μέλι, *mel*, honig, or *miel*.

Such was the character of Poeticus: for although he was enamoured of the charms of nature, he had rarely sufficient perseverance to investigate philosophical principles; he possessed little scientific information, and was equally ignorant of the apiarian springs of action. Poeticus had heard the concluding sentence of Emilius, and with his usual vivacity remarked "that he could not endure any system, the objects of which were confined to utilitarian insipidity; repressing the efforts of genius, and devoting their whole lives to objects of mere necessity,—thus sinking the bees into a droning unifor-

mity,* divesting existence of half its pleasures, and depriving the satirical poet of his lawful game."

"You mistake," said Emilius, "in supposing that the proposed system aims at abridging the pleasures of the bees. On the contrary, the economy of the arrangements will so far facilitate the production of honey, that more time will remain for recreation, while the institutions are calculated to generate a taste for all that is beautiful in nature. He must be a sorry poet who will be at a loss for a subject unless the disorders of the hive are perpetuated, and who can

> 'Look then abroad through nature to the range
> Of planets, suns, and adamantine spheres
> Wheeling unshaken through the void immense,'

and not find a legitimate theme for the display of exalted genius." Poeticus, apparently chagrined at this concluding remark, skipped to the extremity of the flower, and spreading his wings was soon out of sight. Orpheus gathered up the load which he had laid down during the discussion, and pleading some appointment as an excuse for the suddenness of his departure, commenced his laborious flight. Emilius, however, perceived that the real cause of the termination of the conference was indifference towards his favourite scheme; and he returned with dejected spirits to his cell, in utter despair of convincing the bees of truths the most essential to their happiness.

A few days afterwards, as Emilius was meditating in his cell, he heard a gentle tap at the entrance,

* When at a public meeting the objection was advanced against societies of joint property, that they would make mere machines of men, it was happily replied by a distinguished orator, "that if such an effect were produced, they would become machines of which intellect would be the moving spring."

and was surprised with a visit from Orpheus. "I am come," said he, "to invite you to one of the courts of justice, to hear the trial of a very young worker, who has had the audacity to pick one of my wax-pockets."

"Emilius, thinking that the occasion might afford an opportunity for some useful reflections, accompanied his friend without hesitation; and they flew away to that part of the district on the hills where the trial was to be held; for it was usual to try prisoners for offences near the spot where they were committed, and the *Judicatores*, with the paraphernalia of justice, and all their attendants, moved from place to place for that purpose.

When the two friends arrived at the spot, the bees were beginning to assemble, and preparations were making to receive the *Judicatores* with demonstrations of joy. This was somewhat irreconcileable to the feelings of Emilius, who had inquired respecting the delinquents, as to the nature of their offences and general condition. He was grieved to learn that they were mostly very young and much dejected.

While observing the bees that were passing and repassing, he descried Poeticus among the crowd, and beckoned him to join them. "And how is it that you are present at this melancholy scene?" said Emilius.

"Melancholy scene!" replied Poeticus, "have you not heard of the butterfly's ball,—and that we also intend to get up a ball this very night?"

"What!" rejoined Emilius, "do you intend to promote gaiety while so many miserable bees are here in dreadful suspense of losing their lives?—none but butterflies would think of dancing at such a ball."

"You, Emilius, are far too rigid; wherever a

number of bees are assembled, there are animation and buoyancy of spirits, and it is desirable now and then to drive away the cares of life. As for the bees who have committed depredations, they must, for the general safety, be punished, or removed from the hives. If we are to dwell with painful commiseration on the fate of all whom the law condemns, our lives would be one continued series of sorrow and lamentation. These evils always have existed, and always will exist."*

The bustle that now took place announced the approach of the *Judicatores*, and several of the bees in office went forth to receive them. On the following morning the court assembled; and the criminals, although they dreaded the day of trial, were so much worn down by delay, that they had become anxious for the decision of their fate. Emilius and his friend took a station in one corner, from whence they could observe all the proceedings. As the criminals were led forth, with drooping heads and lacerated wings, Emilius was shocked at their forlorn appearance. They were in general very young workers, and had all been placed under circumstances less fortunate than those through which the *Judicatores* who presided at their trials had passed. There were two or three older than the rest, and whose offences were of a more aggravated character. The evidence against them was most

* This reply is the ordinary refuge of the indolent and unreflecting. Bishop Butler remarks: "And just so we might have argued, before experience, concerning the remedies provided in nature for bodily diseases, to which by nature we are exposed; for many of these were unknown to mankind for a number of ages; are known but to few now; some important ones probably not discovered yet; and those which are, neither certain in their application, nor universal in their use."—*Preface to Analogy of Religion, Natural and Revealed.*

conclusive; but owing to some trifling informality in the proceedings they contrived to escape.

It was late in the day before the young worker who had picked the wax-pocket of Orpheus was brought out. He was of a delicate frame, and there was a degree of interest in his appearance, which together with his extreme youth, excited the sympathy of the whole court. "Surely," exclaimed Emilius, "you would not think of visiting with punishment one so young?" "The younger," replied Orpheus, "the more necessary the punishment, to arrest his progress in evil courses."

The charge was fully substantiated; and after the *Judicator* had condemned him to imprisonment, he admonished him to pursue a more virtuous course on his liberation.

The youthful prisoner was about to be led from the bar, when in feeble accents he begged permission to address the court. The application was altogether so new, and the occasion so interesting, that he was listened to with mute attention, while he thus expressed himself.

"I feel so poignantly the ignominy of my present situation, that I hope I shall be excused in detailing a few particulars of my past life, not as affording any justification of the deed for which I stand convicted, but as some extenuation of my general character.—I was born in a loathsome part of the hive, and scarcely had I emerged from the pupa state, when I found myself surrounded by vicious bees, who taught me to practise deceit, to pass my time in idleness, and to live by plunder. Once upon a time, when I was hardly capable of reflection, I do remember that the lamentable condition of our portion of the hive attracted the notice of some humane bees; and their opinions and advice, although new

to me, were still so consolatory, that my mind was exhilarated by some glimmering hopes of better days. They told me that if I would follow their instructions I should soon learn to take delight in beholding the lilies of the valley, and in collecting the sweetest honey from the rose of Sharon. My mind was deriving some amendment from their benevolent efforts; but too often these benefits were rendered ineffectual by the contagion of bad example: and as it was not in the power of my humane friends to improve the circumstances surrounding me, while they imparted the most useful truths, I became the victim of the demoralizing influence of vicious associates. The *Judicator* advises me henceforward to pursue a different course. Most gladly would I extricate myself from the thraldom of vice and misery; but woful experience has proved that the affluent bees will not employ those who have once appeared as culprits at the bar of justice."

The *Judicator* remarked, that it was his duty solely to judge according to the laws, and that it was not for him to regulate the circumstances or to frame the institutions of the hive. That task devolved upon the learned civilians, aided by the still more learned apiarian economists. He acknowledged that the young worker had made a powerful appeal, and humanely promised that his case should be taken into consideration.

The court broke up, and through the intercession of Emilius, a pardon was obtained for the culprit. Emilius took him into his own service, and by kind and judicious treatment and instruction he became one of the most industrious and faithful of bees.

Often would Emilius remind his friend Orpheus, that besides precept, example and other circum-

stances strongly impressed the mind, and that a combination of their best influences was essential to the formation of superior characters.*

A few years after the revolution, and towards the close of summer, a war broke out on the Pentland Hills, in which all the bees were engaged either actively or as spectators, and it was carried on with a ferocious obstinacy unexampled in the annals of apiarian warfare. After much desultory fighting, a general engagement took place, which lasted two days, when upwards of three millions were left dead upon the field of battle: the victory was still doubtful, although one of the contending parties retired. On the third day the army that had quitted the field, returned, when the contest was renewed with redoubled vigour, and deeds of heroism were performed, which, if they had not inflicted misery upon others, might have been worthy of imitation, and esteemed glorious. As the sun went down, the raging of the battle ceased, but the stillness of the night was disturbed by the cries and the shrieks of the wounded. Soon after midnight, when those who had escaped without wounds, were reposing after their toils and dangers, they were suddenly awoke by a tremulous motion of the hills; a light mist was seen to arise between the two armies; and in the midst there appeared a human form of majestic and graceful stature, with a countenance indicating

* The benevolent advocates for universal instruction should consider, that by investigating and adopting plans for improving the circumstances of the working classes, they would disarm their opponents of one of their most powerful arguments. How often has it been reiterated, that since education has become so general, crime, and more especially juvenile delinquency, have alarmingly increased. As if vice were the offspring of intelligence!

some concern, but beaming with mildness and intelligence.

"You behold," said the figure, "the spirit of Allan Ramsay: ever and anon I haunt my favourite streams and verdant hills, chosen by me when sojourning on earth, as the suitable abode of innocence; but of late these peaceful scenes have been disturbed by tumults before unheard-of, and this night I walk the hills to learn the ominous cause. But alas! that cause is too apparent in this melancholy spectacle of the dying and the dead. Was it for this that your praises were sung by the bard of Mantua?—has not the economy of the hive been held up to the world as the model of a perfect commonwealth? Whence then this direful change? and where, in the whole range of animated nature, can you discover a single instance of beings of the same species destroying each other?"

The bees were much agitated by the appearance of this unexpected mediator, and more so by his animated and pointed address. They ran to and fro in great consternation. At length there was a general cry for Orpheus to stand forth and vindicate their policy. The ranks opened, and permitted him to pass, with the same respect and attention as they were wont to pay to the queen bees.

"You have demanded, most illustrious and gentle spirit," said Orpheus, "in what order of the creation we can observe an example of individuals destroying others of the same species. It will, we presume, be deemed sufficient if we adduce one only, since that example will be found in a class of beings claiming the highest pre-eminence, and holding all others in subjection. You will perceive that we refer to that order of which you were a distinguished ornament, and exempt from the general failing, when

your lyre was sweetly strung in the vale of Pentland."*

The spirit, gracefully extending his arm, spoke as follows: "Attend, Orpheus, and you misguided bees, to what I shall unfold.—As far back as the records of time allow us to trace, we discover a marked difference between man and the rest of the animal creation: each species of bird builds its nest in a peculiar manner, and one generation following another, displays the same undeviating instinct;† nor have they scarcely any variation in their food, except from accidental necessity. The beaver and the tiger have for thousands of years preserved the same distinctive character, equally well instructed in the earliest period of their history as in the present day. Not so with man:—born in a more helpless condition, he would have soon fallen a prey to other animals, had he not been endowed with a superior faculty, amply compensating for his

* Allan Ramsay had certainly forgotten some of the occurrences on the surface of the globe; for spiders will sometimes destroy each other, and rats also have evinced the same propensity; so that we know of three instances at least: namely, spiders, rats, and men! He is, however, not singular in this opinion; for the amiable Fenelon has remarked, "Les hommes sont tous frères, et ils s'entre déchirent: les bêtes farouches sont moins cruelles. Les lions ne font point la guerre aux lions, ni les tigres aux tigres; ils n'attaquent que les animaux d'espèce différente: l'homme seul, malgré sa raison, fait ce que les animaux sans raison ne firent jamais."—*Telemaque* livre xvii.

† "There are, moreover, some actions of the beasts so ordered and directed, as plainly discover them to be the effects of some small degree of reason; as is most manifest in ants and bees, and also in some others, which before they have experienced them, will avoid things hurtful, and seek those that are profitable to them. That this power of searching out and distinguishing is not properly in themselves, is apparent from hence, because they act always alike."—*Grotius* book i. section 2.

inferior strength. His powers of reasoning are greater or less according to the number and correctness of his ideas. The new-born infant is therefore destitute of reason, and in youth it is less powerful than in the adult man. Analogous in some degree to the advance of the individual, is the progress of knowledge and power in the history of the species. In the infancy* of society, the paucity of his ideas, and consequently the limited means of forming the judgment, enabled man to discover no other mode of obtaining his food and raiment but by hunting and fishing: the gradual accumulation of ideas led him on successively to the pastoral, the agricultural, the commercial and manufacturing state; and now he is enabled to produce wealth in superfluity. A still further advance will conduct him to a knowledge of those principles of political and domestic economy, which, when once recognized as the science of human society, will lead to a beneficial distribution of his riches, and finally to universal peace."

Emilius, who had been occupied during the night in administering to the relief of the wounded, listened with intense interest to this address. He now ad-

* "The opinion which men entertain of antiquity is a very idle thing, and almost incongruous to the word; for the old age and length of days of the world should, in reality, be accounted antiquity, and ought to be attributed to our own times, not to the youth of the world, which it enjoyed among the ancients; for that age, though with respect to us it be ancient and greater, yet with regard to the world it was new and less. And as we justly expect a greater knowledge of things, and a riper judgment, from a man of years than from a youth, on account of the greater experience and the greater variety and number of things seen, heard, and thought of, by the person in years, so might much greater matters be justly expected from the present age, (if it knew but its own strength, and would make trial and apply,) than from former times; as this is the more advanced age of the world, and now enriched and furnished with infinite experiments and observations."—*Lord Bacon.*

vanced, and appealing to the spirit, observed: "We have been doubly wrong; first, in departing from that policy to which instinct had directed us, as best suited to our nature; and secondly, in following the example of man before his reason had become matured."

"If by the maturity of reason," replied the spirit, "be meant that fulness of knowledge in which man shall be acquainted with every fact in nature, who will venture to predict that that period shall ever arrive? But if you refer to that clear perception of particular truths which, commanding universal assent by their consistency, become the principles of science, mankind can offer no example worthy of imitation in the conduct of their affairs. If a system in all respects adapted to the faculties and exigences of man were once put in practice by a single community, that system would speedily be applied in every country where the light of knowledge was admitted. Survey the most civilized portions of the globe, and you there behold a variety of forms of government, but none without the germs of discord and misery, abundantly testifying that the reason of man in the art of legislation, is to this day crude and imperfect."

"But whence does it arise," said Orpheus, "that man should not have been able to discover truth on a subject of such vital importance to his happiness, and one which it might have been expected would engross his whole attention?"

"Truth," replied the spirit, "can be elicited only by observation and experiment. The mechanic who invents a superior implement in husbandry, constructs the machine without the necessity of previously convincing the judgment of others: but the theorist in legislation is unable to exhibit his com-

bined principles in operation without the aid of large numbers; and as a sufficient number of individuals cannot, for a time, be induced to co-operate, he is compelled to wait the further progress of knowledge for his practical illustration."*

"But without this practical experiment," rejoined Orpheus, "my friend Emilius has ventured to extol a scheme recently promulgated, but which was deemed chimerical by the bees in general, and consequently rejected."

"I had long since," said Emilius, "by contemplation, detected the causes of good and evil under our existing polity; and having patiently and thoroughly investigated the plan which was first proposed to mankind, I found it a combination of those principles alone, that have ever been productive of good order and happiness in society."

Upon this allusion to the science of Social Union, the Genius displayed great animation, and thus replied: "I heard of that inimitable system, and hailed it as the fruition of those cheering and delightful anticipations in which poets and philosophers of all preceding ages have indulged. It is true, as Emilius has stated, that it was previously offered to mankind, but their prejudices for a time have hin-

* "The Deity seems to have said to man, 'I endow thee with sensibility, the blind instrument of my will, that being incapable of penetrating into the depth of my views, thou mayest accomplish all my designs. I place thee under the guardianship of pleasure and pain; both shall watch over thy thoughts and thy actions; they shall beget thy passions, excite thy friendship, thy tenderness, thine aversion, thy rage; they shall kindle thy desires, thy fears, thy hopes; they shall take off the veil of truth; they shall plunge thee in error, and after having made thee conceive a thousand absurd and different systems of morality and government, shall one day discover to thee the simple principles on the unfolding of which depends the order and happiness of the moral world.'"—*Helvetius.*

dered them from forming a just estimate of its merits, and from perceiving the glorious prospects that await them upon its general adoption. As you, Orpheus, and others, have been misled in attempting to follow the example of mankind while they were ignorant of the most important of all the sciences, I will exercise that power which belongs to the spirit of poetry, and conduct you to a spot from whence you shall behold communities formed upon true principles, and nearly a century in advance of the present period. I direct you to assemble on the hills, to-morrow, about midnight, when I will again appear. In the mean time collect the dead bodies, and having burnt them, deposit the ashes in an urn, to be erected as a lasting memorial of your fatal departure from the laws of nature."

CHAPTER II.

" Umbritius here his sullen silence broke,
And turn'd on Rome indignant as he spoke,—
Since virtue droops, he cried, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I hasten there where all his labours past,
The flying artist found repose at last."*

Gifford's Juvenal, 3rd Satire.

On the following night the bees were assembled on the hills in considerable numbers, long before the appointed hour. At midnight the genius of Allan

* Perhaps there can be found no better commentary upon the evils inflicted by individual competition upon ancient Rome, than is contained in the Satires of Juvenal. For a commentary upon the dissensions, follies, and misery, springing from the same source in modern times, consult the columns of a daily newspaper.

Ramsay was seen to arise, surrounded by an immense cloud, which opening in front displayed his figure at full length; although no flame was visible, the whole was exceedingly luminous. His hair, of light brown, was entwined with a chaplet of flowers, in which the purple bloom of hether was conspicuous; he wore a long flowing robe of violet silk, and as he arose, he waved a silver wand. The anticipation of beholding the future destinies of mankind, animated his countenance with the glow of enthusiastic delight. He elevated the wand high above his head, and the queen bee, Elia, alighting upon the end was followed by others, until the whole were collected in one glittering ball. The sound of cymbals was heard, as if proceeding from the valley, and, distance softening the tones, produced a pleasing melody. As the bees entered within the sphere of the light they assumed a most brilliant appearance, and when united, resembled a globe of rubies and emeralds, or, as Virgil has described the queen bees, "resplendent with gold and purple." Poeticus was an exception to the rest: exhilarated with the splendour of the scene, he could scarcely rest an instant in one place, but was seen flitting about displaying his gay and brilliant colours. The cloud majestically rose, and bearing away this beautiful vision to the western country, rested on the summit of Ben Lomond.

The bees separated as soon as they had reached the mountain, and ranged themselves in circles round the spirit, who waved his wand, and the cloud gradually disappearing, he addressed them as follows:

"Perhaps there is not a more striking contrast between the old and new systems of society, than that which is exhibited in the disposition of their dwellings. Under the former, mankind were congregated

in towns or large cities, some of which contained many hundred thousand persons; the houses were so crowded together, that the inhabitants could scarcely move without annoyance, inhaling an unwholesome atmosphere, and deprived of the view of a single green leaf. It might have been imagined that the predicted and fatal period had arrived, when the earth should be so completely occupied as to admit of no further increase of population; and yet, within a few miles of these cities, the most beautiful parts of the country were found to be perfect solitudes.

"Under the new system, mankind have in the first instance selected the most favourable and agreeable situations, and the buildings are so arranged as to afford the advantages both of large cities and country residences, without the inconveniences of either: combining the pleasures of the various and intelligent society of the former, with the pure air and healthful exercises of the latter.

"The stupendous mountain upon which you are assembled, rises, as you will perceive, at break of day, from the borders of an extensive lake, in which there are about thirty islands. On the other side, and to the north, are mountains of less magnitude; on the south, the lake is terminated by a small river, the Leven, which runs into the Clyde. There are about twenty-five communities in the intermediate vicinity of the lake, each consisting of two thousand persons. The smaller islands belong to different communities, but the larger ones are the joint property of the whole. Upon the largest, there is a marble building of the Doric order, of considerable dimensions, resembling in external appearance, and when viewed at a distance, the Parthenon at Athens, except in size, being rather larger. In this, dele-

gates from the different communities assemble to deliberate upon subjects of local interest, and upon such undertakings as may require the united efforts of many communities to achieve. It is also used for music-meetings, when held upon a larger scale than usual.

"Upon some of the other islands are edifices appropriated to different studies, erected in the various orders of architecture, affording an illustration of the art, so conspicuously as to be seen by all the communities. For the convenience of the students, there is a museum for every four communities, so placed as to be equally distant from all, and of course very near to each: but in one of the Grecian structures on the islands, is a museum on a much larger scale, devoted to the most curious specimens of natural history, and such as every museum could not be supplied with: indeed, all its specimens are exceedingly rare, and in many instances unique.

"In another island is a botanic garden, containing in hot-houses some very fine exotics: there is also a flower garden of great interest and beauty:—to visit these is only an occasional pleasure, each community having smaller botanic and flower gardens of its own. One of the islands is the resort of foreign aquatic birds, of which there is a very large collection. On the borders of the lake are some menageries, where the animals are kept as much in their native state as possible; the bears have trees to climb, the elephants space to move about, and the ape to gambol. The assemblage forms the finest illustration of this branch of natural history ever collected. Before a child is informed what a lion is, he is brought to view the animal itself.

"At the foot of this mountain is a magnificent temple, richly ornamented with turrets and pinnacles,

and supported by clusters of slender pillars; the lofty windows of stained glass are of the most brilliant colours. This edifice, surrounded by high trees, with the mountain rising majestically in the rear, forms from the opposite shore a truly picturesque object. In this temple are deposited the records of the communities of Loch Lomond. It contains an organ, which in magnitude and power, and in the harmony and variety of its tones surpasses the celebrated one of Haarlem. In various parts of the building are paintings executed in a style inferior to none of the greatest masters,* representing landscapes, animals, birds, flowers and portraits. There are no paintings of battles or warriors; for these, with all other subjects peculiar to the barbarous ages, are sinking fast into oblivion. In the centre of the temple, and under a lofty dome, from which is suspended a very large and splendid chandelier, there is a circular table formed of the whitest marble, bordered with rich gold tabernacle work, from

* If genius is innate, and the arts are not indebted to a variety and extent of knowledge, why were not the productions of a Michael Angelo found among the paintings of Mexico? To what excellence could not the art of painting be brought in a community where all the individuals were highly intelligent, and had been trained to admire whatever was beautiful and sublime in nature.

"It is in vain," says Sir Joshua Reynolds, "for painters or poets to endeavour to invent, without materials on which the mind may work, and from which invention must originate. Nothing can come of nothing."

Homer is supposed to be possessed of all the learning of his time; and we are certain that Michael Angelo and Raffaelle were equally possessed of all the knowledge in the art which had been discovered in the works of their predecessors.

"A mind enriched by an assemblage of all the treasures of ancient and modern art, will be more elevated and fruitful in resources, in proportion to the number of ideas which have been carefully collected and thoroughly digested."—6th *Discourse*.

which depends a silken fringe of a beautiful green dye. This table is supported by a pedestal exquisitely carved. On the borders of the lake, between Tarbert and Luss, are public baths about a mile distant from each other, and connected in part by long colonnades of the Ionic order, and by gravel walks. There are baths in each community, but to the public baths the members resort when they desire a change, and wish to see friends of other societies.

"Upon the first, second, and sometimes the third ridges of the principal mountains, terraces are formed with light balustrades encircling the mountains;—upon some, from whence finer views can be obtained, they are found still higher. The waters which formerly settled on the ridges and occasioned swamps, are now drained off, and descend in cascades variously constructed by the aid of fragments of the rock. Upon each terrace there are several huts and cottages furnished with a select number of books for the amusement of visiters: these cottages are all in the ornamented rural style, with neat wicker gates in front, and are entwined with ivy and honeysuckle, or surrounded with laurel and other shrubs. In ascending from one ridge to another, there are occasional seats; some in the open air, others in rustic temples, which at a distance resemble masses of rock, and are ornamented with shells and moss: there are also seats in excavations having the appearance of the openings of caverns. Upon the smaller mountains, observatories are placed, as also telegraphs communicating with other societies in various directions. In the groves, and in various parts of the mountains, are statues of the most exquisite workmanship, of those who have been distinguished by extraordinary powers of body or of mind.

"But the morning star announces the approach of day, and I perceive a troop of little children with their attendants ascending the side of the opposite mountain, in order to have a better view of the rising sun. When they reach one of the resting-places, they will gather a herb possessing a healing quality for the relief of some of the invalids, to whom they will themselves present it. This act will in itself prove grateful to their feelings, and as the principle of benevolence is of the highest importance to individual and general happiness, it cannot be associated with too many agreeable sensations."*

At the earliest dawn the bugle was sounded, and answered successively by each community on the borders of the lake. The birds began their songs, as if to welcome the return of light; and the lowing of the cattle and the bleating of the sheep, together with the movements of innumerable animals, appeared as if all nature was reviving. As soon as the sun had ascended the horizon, a scene of varied and wonderful beauty was unfolded. The mountains, no longer presenting an aspect of solitary grandeur, with scarcely an inhabitant in the vicinity, save here and there a lonely shepherd, now wore the appearance of presiding intelligence, and evinced

* "That the influence of early associations on the mind might be employed in the most effectual manner, to aid our moral principles, appears evidently from the effects which we daily see it produce, in reconciling men to a course of action which their reason forces them to condemn: and it is no less obvious that, by means of it, the happiness of human life might be increased, and its pains diminished, if the agreeable ideas and feelings which children are so apt to connect with events, and with situations which depend on the caprice of fortune, were firmly associated in their apprehensions with the duties of their stations, with the pursuits of science, and with those beauties of Nature which are open to all."—*Stewart's Phil. of the Mind*, vol. i. p. 395.

that beings capable of appreciating the sublimity and loveliness of that highly favoured spot had become its fit inhabitants. Numerous flocks of sheep were browsing on the sides of the mountains, herds of deer were seen in various directions, and the cattle were grazing in the richest pastures. The meadows and fields resembled parks and gardens: care and attention had promoted the growth of trees new to the situation, and the plantations were tastefully disposed. The white stone of the buildings seen through the foliage of the trees; the various temples and colonnades, the hanging woods, the intermixture of knolls with crags of rock, and the elegant vessels and boats upon the lake, formed a picture surpassing description. At eight o'clock the bugles were again sounded, announcing the breakfast. About an hour after, the inhabitants came forth:—some repaired to the fields, others to the manufactories (which were invisible, from the buildings being surrounded by plantations, and at sufficient distance to prevent any noisy operation being heard;) while others resorted to the Athenæums and libraries as their various pursuits directed. In some parts of the mountains, in the colonnades and groves, groups were seen conversing, and many couples in friendly communion.

——————"Social friends
Attun'd to happy unison of soul;
To whose exalting eye a fairer world,
Of which the vulgar never had a glimpse,
Displays its charms; whose minds are richly fraught
With philosophic stores, superior light;
And in whose breast, enthusiastic, burns
Virtue, the sons of interest deem romance;
To Nature's vast Lyceum, forth they walk
By that kind school where no proud master reigns,
The full free converse of the friendly heart
Improving and improv'd."

The females and children were engaged as well as the men, in agriculture during the summer months; the fields were all cultivated in the garden style, which, together with the custom of having all the population more or less occupied in agricultural exercise, rendered the employment extremely light; nor were they engaged, unless they desired, for any longer time than was absolutely necessary to the preservation of health. During this avocation the instruction of the children was going on: for as the mode of teaching was chiefly verbal, and the various objects in natural history frequently presented themselves, the intense curiosity of the young inquiring mind was excited.

About noon there was a sudden pause in the occupations, and all were directing their attention to one of the telegraphs which was actively at work. "I perceive," said Orpheus, "a considerable army approaching, with colours flying and streamers floating in the wind; they appear to be returning from the achievement of some important victory."*

* Mankind would long since have been disgusted with war, if their rulers had not assigned to the profession of arms distinguished honours, and formed an unnatural alliance between the destruction of human life and the fascinations of dress, of military trappings and of music. Divested of these blandishments, war appears in its native deformity: but such is their imposing effect, that even historians have been sometimes dazzled by its "pomp and circumstance." Dr. Robertson, in his account of the battle of Pavia, in which the Duke of Bourbon, and the chivalrous Francis the First fought with great bravery, describes "a gallant young monarch, seconded by a generous nobility, and followed by subjects to whose natural impetuosity, indignation at the opposition which they had encountered, added new force, contended for victory and honour." And he adds, "ten thousand men fell on this day, one of the most fatal France had ever seen." Here there is no expression of sympathy for suffering humanity. But after describing the ravages of the Vandals and the Huns, who were clothed in skins, and destitute of

"You mistake," replied the spirit, "that army has effected a conquest, it is true, but it was a bloodless triumph, for the elements were their opponents. About four years since, the inhabitants of Batavia were overwhelmed in distress by the breaking down of the Schevelingen works, which had protected them from the inroads of the ocean: a numerous band of volunteers passed over, and aided by the inhabitants, have erected an impregnable barrier against the further encroachments of the sea. They now return, and the trophies you behold are the testimonials of gratitude and friendship from the natives of Batavia: they bring also the best specimens of the staple commodities of the country. You perceive they are separating: the detachment belonging to the communities of Loch Lomond enters the defile between Tarbert Hill and the Cobler Mountain: they pass to the head of Loch Long, and there they will remain until the members of these communities are prepared to go out to greet their arrival. This ceremony, and that which follows, are observed for the purpose of impressing the occasion of their absence more strongly upon the minds of the children."

In about an hour the inhabitants, having changed

all other imposing appendage of war except the battle-axe, he makes the following just reflection: "It is shocking to follow these destroyers of mankind through so many scenes of horror, and to contemplate the havock they made of the human species."

Dr. Johnson observes: "The great community of mankind is therefore necessarily broken into smaller independent societies; these form distinct interests, which are too frequently opposed to each other, and which they who have entered into the league of particular governments falsely think it virtue to promote, however destructive to the happiness of the rest of the world."—*Rambler*, No. 99.

their apparel, repaired to meet their friends: a numerous instrumental band was stationed up the side of a steep hill where the cavalcade was to enter. As they approached, the trumpets sounded, and were answered by a flourish of trumpets from the second terrace of Ben Lomond. Flags were instantly flying on different stations throughout the vast amphitheatre, and the vessels were decorated with various colours. As soon as the cavalcade entered, the band upon the hill played an impressive air of the olden time, and the music reverberating along the mountains produced a sublime effect. The procession was headed by a hundred girls dressed in the Highland tartan, with wreaths of flowers on their heads, and a hundred boys also dressed in the Highland costume, and wearing blue bonnets: then came three trumpeters on milk-white steeds, richly caparisoned: these were followed by the volunteers, each walking with a friend who had not been on the expedition; some, however, were riding in light open landaus, with low wheels, and drawn by six Shetland poneys: then proceeded caravans drawn by oxen, decorated with flowers and bearing presents from Batavia.

When the cavalcade arrived on the margin of the lake, opposite the Gothic temple, boats were in readiness to receive them: those in which the girls passed over were fantastically ornamented with plants and flowers, which gave them the appearance of floating gardens. The boys went over in larger but elegantly formed boats with awnings, and carried with them some of the articles of mere curiosity among the presents: the trophies also were placed in the centre of the boats, and flags were flying at the head and stern. The adults passed over in wider boats surrounded by festoons of flowers, supported

by some of the younger children, who took great delight in their employment. The temple had very large doors, which, when opened, displayed to those on the opposite bank a considerable portion of the interior, at the extremity of which the magnificent organ might be seen. Additional decorations for the temple had been for some time in preparation, with the intention of introducing them on the first suitable occasion. Among them were statues in white marble, very highly finished, representing the four Seasons, with emblematical devices;—these were placed at the corners of the temple. But there was also a most beautiful ornament suspended at some height over the table or altar in the centre; it was a canopy formed of flowers tastefully intermixed, and crowned with a bouquet of white and red roses: the edge of the canopy was studded with diamonds, and the lining was of light blue silk with silver tufts. This canopy was suspended from the chandelier by threads and lines so fine as to be invisible at a short distance. An immense concourse of spectators was assembled on the banks of the lake and upon the sides of the mountains.

When the procession landed, they advanced to the sound of music, and entered the temple in the same order they had observed before. A number of the girls danced gracefully round the marble table, and formed a semicircle between that and the organ; the remainder divided, and ranged themselves in the same form on the right and left. The boys danced in the same order, and took their stations beyond the girls. The children then followed and stood round the table, still holding up the garlands of flowers, but leaving a space for the adults to approach and deposit the trophies. Hitherto the music had consisted of the softest strains; but the

moment the trophies were laid upon the table, the organ burst forth with inconceivable grandeur. After playing for some time, the girls and boys sang singly and together, alternately, and occasionally with a few of the adults; the ceremony concluded with a full chorus. There appeared to be no distinction between those who had been on the expedition and those who had not, as all sympathized in the calamities of the Batavians, and would have been equally desirous of contributing their aid had it been requisite. The visit to the temple being over, they repassed the lake, and then departed to their respective communities.

Orpheus now began to think that the co-operative arrangements were not altogether so objectionable as he had supposed even for mankind; and Emilius was delighted to behold his rejected principles so incontestably and beautifully illustrated. Even Poeticus acknowledged that he had at last found an admirable subject for an epic; and that vice, misery, and folly, were no longer essential to his muse: "But where," said he, "are the bards? where are we to look for the Tyrtæus of Loch Lomond?"

"Whether," said the Spirit, "poetry implies an enthusiastic admiration and love of nature, or an extended acquaintance with the works of the creation, united with a felicity of description, and a skill and taste in forming new combinations of ideas, you have beheld none to-day who are not more or less in possession of these constituents of genuine poetry: it is true that some are gifted with such powers in a higher degree than others, but they are all imbued with the poetry of thought.* By the influence of

* Justly has it been remarked by Locke, "that all those sublime thoughts which tower above the clouds, and reach as high as heaven itself, take their rise and footing here: in all that

this wand you have been able, and will continue, to hear and see whatever passes in the communities that may be essential for you to know. You observed among the spectators of this day's ceremonies, an individual richly attired in the Oriental costume: he is the son of a Persian satrap of considerable eminence in his own country, and travels in search of information. He is a most accomplished scholar, and has devoted so much attention to English literature, that there are few of our authors with whose works he is not familiar; he is passionately fond of the Greek and Roman classics. On his route he visited the ruins of Athens and of Rome. His name is Saadi. He is descended from the Persian poet and philosopher of that name, and "who was born at Shiraz, the capital of Persia Proper, about the beginning of the twelfth century. Of Saadi's ancestor it is related, that he was driven from his country by the ravages of the Turks; that he wandered

good extent wherein the mind wanders, in those remote speculations it may seem to be elevated with, it stirs not one jot beyond those ideas which sense or reflection have offered for its contemplation."

The variety and intensity of intellectual pleasures must in a great degree depend upon the number of truths with which the individual is acquainted; for by such means only, combined with reflection, the consequence of knowledge, can the powers of judgment be improved. Now all men whose organization is not imperfect, are capable of acquiring knowledge to an extent of which we can at present form but an inadequate idea. What so calculated to enlarge and fill the mind with admiration as astronomy? and yet some of the truths in this science, once deemed so abstruse, and comprehended only by a Newton, are now within the reach of every capacity. When the minds of the great mass of mankind are no longer permitted to lie waste, but shall be properly cultivated, and under the genial influence of equitable institutions, a taste for intellectual enjoyments and for the pleasures of the imagination, will become as general as the desire for bodily nutriment.

through various scenes during a period of forty years, and was at length taken prisoner by the Franks in the Holy Land, and condemned to work on the fortifications of Tripoli. A merchant of Aleppo redeemed him from slavery, and gave him his daughter's hand, with a hundred sequins as a marriage portion. Her petulance and ill-humour rendered him more miserable than he had ever been during his long and painful captivity. One day she asked him whether he was not the slave her father had redeemed for ten sequins. 'Yes,' replied Saadi, 'but he sold me again for one hundred.' This ingenious philosopher had a friend, who being suddenly elevated to an important post, was resorted to and complimented by all the citizens. 'These people,' said he, 'crowd around him merely on account of his dignity; but I shall go when his office has expired, and then I am sure I shall go alone.' A man who had quitted the society of Dervises for that of the Philosophers, asked Saadi what difference he thought there was between their characters. 'Both of them,' replied he, 'swim across a turbulent stream with their respective brethren. The dervise separates himself from the rest to swim with greater safety, and arrives in solitude on shore; but the true philosopher continues in society, ready to lend a helping hand to his brethren in distress.'"* I repeat these anecdotes as illustrative of his character, because Saadi partakes much of the disposition and intellectual endowments of his ancestor. Several of the community where he has taken up his residence are appointed to attend upon this illustrious stranger. Among his attendants is an intelligent youth named Douglas, for whom he has conceived a

* Zimmerman.

sincere friendship. For the sake of retirement, and also to afford Saadi a view of the fine scenery by moonlight, Douglas has invited him to a promenade at a late hour this evening, upon the second terrace of the small mountain, rising immediately above Tarbert; you will thus most probably have an opportunity of hearing some arguments in favour of each system, the Co-operative and the Competitive."*

CHAPTER III.

"Here now the human being stands adorning
This loveliest earth with taintless body and mind,
Blest from his birth with all bland impulses
Which gently in his noble bosom wake
All kindly passions and all pure desires." *Shelley.*

THE moon was rising with great beauty over the magnificent mountains towards the north, and her beams were mildly reflected by the trembling waters of the lake, when Douglas, true to his appointment, appeared upon the terrace of Tarbert Hill. In Douglas there was a graceful and manly dignity; his eye beamed with intelligence, and a noble ingenuousness in his countenance at once evinced that all disguise was foreign to his nature: but its most distinguishing characteristic was that of sincere and ardent benevolence. He wore the Highland bonnet

* We are indebted for this expressive adjective to the author of the most able work upon Political Economy that has appeared since the "Wealth of Nations." In acute analytical investigation, in just and comprehensive views of society, and in bold uncompromising exposition of error the "Distribution of Wealth," by Mr. William Thompson, is perhaps unrivalled.

surmounted with two black feathers, fastened with a silver buckle; and he still retained the ancient dress of his country, over which was thrown a large tartan cloak: his appearance altogether was that of a Highland chieftain. As he was looking over the balustrade for the approach of Saadi, he heard the gate of one of the landing-places open, and he hastened to receive his friend. The person of Saadi was tall and finely proportioned: in his deportment there was considerable majesty tempered with mildness; his complexion was a dark olive, the contour of his face inclined to the Grecian; and his eyes beamed with that fixed and placid expression, which so peculiarly distinguishes the Eastern character. His dress consisted of white cloth trowsers, a blue cloak trimmed with gold and lined with white silk; in his hat he wore a brilliant diamond crescent, and the hilt of his sabre was embossed with jewels and precious stones.

"Pardon," exclaimed Saadi, "my delay, but I could not forbear pausing to admire the sublimity of this scene. Yet how much is the interest heightened by the reflection, that in that beautiful valley the inhabitants are enjoying a repose in harmony with the heavenly tranquillity that reigns around them; that, undisturbed by angry passions or by a spirit of rivalry, they will awake in the morning to the sound of music, and go forth to the enjoyment of healthful and useful exercise, of intelligent and affectionate intercourse." The sensibility of Saadi was strongly excited, and he averted his head as if to conceal his feelings. "Is it possible," said Douglas, "that you should wish to disguise those sympathies which are so grateful to yourself, so pleasing to others, and which it must be the general interest to encourage!" "Such sentiments," re-

plied Saadi, "in Persia are deemed fit only for romance.* Address yourself on this subject to a merchant of Ispahan, he smiles at your simplicity, and passes on with his richly laden caravan. Our nobles, encumbered with the pomp and ceremonies of a court, are equally indifferent to the charms of nature and to the moral improvement of the people. But alas! they are far from being happy. And I have frequently remarked, that while their countenances indicate care and anxiety, the camel-drivers, who endure more privations, and encounter infinitely greater perils than any other of their own class, are contented and even cheerful."

"Let us," rejoined Douglas, "walk round the terrace; and while enjoying the fragrance of the honey-suckle and the clematis hanging over the balustrade, I must remind you of your promise to explain why your sentiments are so much at variance with those of the Persian nobles, and so congenial, or identified, with ours." "Congenial, if you please," replied Saadi, "but not altogether identified: for yesterday, when passing near the Athenæum, I beheld a number of the community entering, and curiosity prompted me to join them. A lecture by one of the seniors, on the Formation of Character, was delivered, avowing principles to which I could never subscribe. The motives that have induced in me a preference to scientific pursuits and to the study of moral philosophy, I attribute entirely to my education, which devolved upon one of the Imans

* If the term *romantic* implies that which is unnatural, fictitious, or extravagant, then are the men who are generally deemed romantic, the least deserving of the epithet. Those are the romantic, who, blind to the beauties of nature, and regardless of her best gifts, search for happiness in the artificial distinctions of society, or solely in the pursuit of wealth.

who was distinguished by great erudition, and by an inflexible integrity in the fulfilment of his engagements. Almured, my tutor, from his youthful days, was the companion and friend of my father, who was therefore, as may be expected, well acquainted with his character and qualifications. At my birth, my father exacted a promise from him that he would superintend my education. He consented, after stipulating that he should have the appointment of the females who were to take charge of me during infancy; for he was accustomed to remark, that the disposition of children was in some degree influenced by the temper and management of servants even during the first year: it was also agreed that he should select my associates, and in every way possess entire control over me until he finally resigned his charge. The instruction I received for the first six years was chiefly verbal; my tutor taught me a knowledge of things, either by bringing to my view the object itself, or its exact representation.* The principle upon which he conducted my education was that of love: knowledge was first solicited; and the gratification of an active curiosity, accompanied by the affectionate manner

* "Another principal advantage which the ancient mode of the Greek education gave its pupil, was the early access to every branch of philosophical learning. They did not, like us, employ their youth in the acquisition of words; they were engaged in pursuits of a loftier nature, in acquiring the knowledge of things. They did not, like us, spend seven or ten years of scholastic labour, in making a general acquaintance with two dead languages;—those years were employed in the study of nature, and in gaining the elements of philosophical knowledge from her original economy and laws."

"Plutarch, when he learned the Roman language, which was not till he was somewhat advanced in life, observed that 'he got the knowledge of words from his knowledge of things.'"—*Langhorn's Life of Plutarch.*

of my instructor, were sufficient to stimulate further inquiry without any additional excitement. The ardour with which I sought information was equalled only by Almured's unwearied attention to impart it; and he watched with delight the rapid progress of his pupil. As I advanced in years, the warmth of our mutual affection was increased rather than abated; and to this day, the most unreserved friendship subsists between us. Often at the approach of evening would he lead me to a seat under a wide-spreading palm-tree upon a rising ground, to view the last rays of the setting sun; and while the orb of day was disappearing through clouds of amber, while the flocks were returning to their folds, and nature seemed gradually sinking into repose, he would exclaim, 'This is an emblem of the serenity of a virtuous life. Observe the beneficence of the Deity; for in that economy of nature which sustains life, the necessary changes exhibit beauties to delight and to refine the contemplative mind.'*

"However admirable the instruction imparted by

* "It is on this account that it is of so much consequence in the education of the young, to encourage their instinctive taste for the beauty and sublimity of nature. While it opens to the years of infancy or youth a source of pure and permanent enjoyment, it has consequences on the character and happiness of future life which they are unable to foresee. It is to provide them, amid all the agitations and trials of society, with one gentle, unreproaching friend, whose voice is ever in alliance with goodness and virtue, and which, when once understood, is able both to soothe misfortune, and to reclaim from folly. It is to identify them with the happiness of that nature to which they belong, and to give them an interest in every species of being which surrounds them; and, amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and of sympathy, from which all the moral and intellectual greatness of man finally arises."—*Essay on the Beauty and Sublimity of the Material World, by Mr. Allison*, p. 445.

Almured, I have been frequently led to question some of the doctrines taught me as sacred truths: but so impressive was the manner in which they were inculcated, that I fondly cling to many opinions which my reason half condemns; while those which I feel compelled altogether to abandon, I relinquish with the pain that is sometimes experienced by the final separation from a valued friend.* More from the solemn injunctions of my father, than from any powerful conviction of his own, Almured evinced peculiar solicitude to impress strongly upon my mind the necessity of implicit faith in the Koran, and in the divine mission of our Holy Prophet. Al-

* "To believe all things as our predecessors did, is the ready way to keep mankind in an everlasting state of infancy, and to lay an eternal bar against all the improvements of our reason and our happiness. Had the present age of philosophers satisfied themselves with the substantial forms and occult qualities of Aristotle, with the solid spheres, eccentrics, and epicycles of Ptolemy, and the ancient astronomers; then the great Lord Bacon, Copernicus, and Descartes, with the greater Sir Isaac Newton, Mr. Locke, and Mr. Boyle, had risen in our world in vain.

"If we ought always to believe whatsoever our parents, or our priests, or our princes believe, the inhabitants of China ought to worship their own idols; and the savages of Africa ought to believe all the nonsense, and practise the idolatory of their negro fathers and kings. The British nation, when it was heathen, could never have become Christian; and when it was a slave to Rome, it could never have been reformed."—*Dr. Watts.*

"Yet let us ponder boldly—'tis a base
Abandonment of reason to resign
Our right of thought—our last and only place
Of refuge; this, at least, shall still be mine;
Though from our birth the faculty divine
Is chain'd and tortured—cabin'd, cribb'd, confined,
And bred in darkness,—lest the truth should shine
Too brightly on the unprepared mind,
The beams pour in,—for time and skill will couch the blind."

though in the Koran there are many points difficult to comprehend, yet the moral precepts in general are so unerring, so truly essential to the well-being of society, that, notwithstanding I have ceased to attach credibility to certain portions of these writings, I have never entertained any serious doubts of the most important revelations. Thus has a love of literature and science, and an attachment to our religion been engrafted on my mind by the powerful impress of early associations and by subsequent reflections, equally under the influence of an able philosopher and faithful friend. Almured has long suspected that there must be something wrong in the constitution of Oriental society; and his researches for many years have been chiefly directed to those authors who have treated of the philosophy of the human mind, and of the influence of political institutions in moulding the character. He is convinced that there is a science of government universally applicable,—seeing that the general qualities of human nature are everywhere the same.* The

* "La vraie morale est une: elle doit être la même pour tous les habitans de notre globe. Si l'homme est par-tout le même; s'il a par-tout la même nature, les mêmes penchants, les mêmes desirs, en etudiant l'homme et ses rapports constans avec les êtres de son espèce, nous decouvrirons sans peine ses devoirs envers lui-même et envers les autres. L'homme sauvage et l'homme policé; l'homme blanc, rouge, noir; l'Indien, l'Européen; le Chinois, le François; le Negre et le Lapon, ont une même nature: les différences que l'on trouve entre eux, ne sont que des modifications de cette même nature, produites par le climat, le governement, l'education, les opinions, et par les differentes causes qui agissent sur eux. Les hommes ne different que dans les idées qu'ils se font du bonheur, et dans les moyens qu'ils ont imaginés pour l'obtenir.

"En parlant de l'homme lui-même, on trouvera facilement la morale qui lui convient. Cette morale sera vraie, si l'on voit l'homme tel qu'il est. Ses devoirs seront connus, s'ils sont conformes à sa nature: alors les principes de la morale

fame of your establishments had reached the court of Persia; and as I had expressed a desire to visit the classic regions of Greece and Rome, Almured entreated me to extend my travels to this country, and to examine into the laws and customs of your communities. After passing some time at Rome, I proceeded back to Naples, where, finding a vessel on the point of sailing for Greenock, I engaged a passage, and arrived at that port about a month since.—And now, Douglas, I hope you will enlighten me with some detail of the different laws of your societies."

"Our laws," replied Douglas, "are few and simple; indeed we have almost forgotten the term: it is only where the institutions themselves generate disorder, that numerous or severe laws become necessary. Examine the ancient European codes, and you will find that nine-tenths of them were framed for the recognition of the rights of private property, or for punishing the violaters of those rights. History informs us, that long before the fall of the competitive system in this country, notwithstanding vast numbers of the people were occasionally unemployed, a superfluity of food and of raiment was produced, yet the great mass of the people were struggling to obtain these necessaries, many suffering great privations, and many tempted to commit depredations to satisfy the calls of nature. The interests of some individuals were opposed to those of

seront évidents, et formeront un système capable d'être aussi rigoureusement démontré, que l'arithmetique ou la géometrie.

"Elle pourra servir de règle aux nations comme aux individus; elle pourra guider la politique, et sera sentir à tous les peuples répandus sur la terre, que leurs rapports et leurs devoirs sont absolument les mêmes que ceux qui subsistent entre les citoyens d'un même état, ou les membres d'une même famille."—*Systeme Social*, vol. i. p. 38.

others. If, for instance, the wants and condition of the people required that the price of corn should be low and the quantity abundant, it was the interest of the dealer that the supply should be contracted, and the price high. The personal quarrels and assaults also arising out of this chaos, rendered many punitive laws necessary; to say nothing of those feuds and bickerings of which the laws took no cognizance, prevailing among individuals of dissimilar habits and pursuits dwelling together in the same family.* In fact, there was a perpetual jarring of interests in every direction; and the longer the duration of the system, the more difficult and complicated jurisprudence became. Under our arrangements, the private and public interests are incorporated: and as there are no unsatisfied wants, there can arise no motive for individual appropri-

* The following is an extract of a letter from a man of considerable talent, who has proved himself a powerful and ardent advocate of whatever tends to promote the improvement, and consequently the happiness of society.

"Can it for a moment be doubted, that *to-morrow*, if men knew how much they could do for each other, and how effectually they might promote their own interests, arrangements of incalculable utility might be devised and adopted: but they are so shut and barred out by this individual system, from each other's notice and knowledge, that they are unable to come together, although in every street and quarter some wretch is languishing for the want of that which another is casting away. I speak not merely of the means of subsistence, but of every thing that conduces to social happiness. In one corner you will find a man teasing, annoying and disturbing his family by the exuberance of qualities, for which, in some other corner, a melancholy wight, preyed upon by the blue-devils, is sighing and languishing. The incontrollable spirits of this pest of quiet industry would be balm and divine cordial to the languid son of Ennui. But there is an impassable gulf between them .. And so on, of a thousand other cases which may easily be imagined."

ation: our storehouses are furnished with two or three years supply of every imperishable article requisite to the community. It is the obvious interest of every individual that there should be an ample supply for all,—for who is there among them that is not benefitted by the preservation of order and contentment, even if he be devoid of common sympathy? and you must have observed in our mode of education, with how much care that valuable quality is cultivated.

"Each individual member of a family has two private rooms, and is no more compelled to be with his own family, than with any other individuals of the community; he is at full liberty to seek for the companionship of congenial minds. Every member in rotation is enabled to travel; and if he desires to reside in another part of the country, he can dispose of his interest in the community in which he has been educated. While the competitive state of society left individuals separately to procure the necessaries of life, thereby creating innumerable difficulties and evils,—the co-operative state, by supplying with facility under comprehensive arrangements, the whole of its members with food, raiment, and dwelling, annihilates at once the cause of contention, of anxieties and of misery, and bestows upon mankind abundant leisure to improve their higher faculties, and to promote the happiness of the species."

"I must confess," replied Saadi, "that I have been much surprised at remarking the full supply of every thing essential, not only to comfortable but even luxurious subsistence; the beauty of your walks, the fertility of your fields, gardens and parks; the convenient and elegant accommodations of every description; and above all, the extent and magni-

ficence of your buildings, notwithstanding the very temperate labour, or rather employment of the inhabitants."

"I am not," rejoined Douglas, "well acquainted with the state of Persia, where competition still prevails; but I have paid some attention to the history of that period when the present constitution of society was first promulgated in this country. I have seen a scale of the different ranks and professions at that time, with a statement of the numbers of each; and at least one-half were either idle or unproductively employed.* These were persons of indepen-

*....."Sex horas in opere sunt;.....id temporis ad omnium rerum copiam, quæ quidem ad vitæ vel necessitatem requirantur vel commoditatem non sufficiat modo sed supersit etiam; id quod vos quoque intelligetis, si vobiscum reputetis apud alias gentes quam magna populi pars iners degit. Primum mulieres fere omnes totius summæ dimidium; aut sicubi mulieres negotiosæ sunt, ibi ut plurimum earum vice viri stertunt. Ad hæc sacerdotum, ac religiosorum quos vocant, quanta quamque otiosa turba! Adjice divites omnes, maximè prædiorum dominos, quos vulgò generosos appellant, ac nobiles; his ad numera ipsorum famulitium, totam videlicet illam cetratorum nebulonum colluviem: robustos denique ac valentes mendicos adjunge, morbum quempiam prætexentes inertiæ; multò certè pauciores esse quam putâras invenies eos quorum labore constant hæc omnia quibus mortales utuntur. Expende nunc tecum ex his ipsis quam pauci in *necessariis* opificiis versantur.....Nam hæc ipsa multitudo quæ nunc operatur, si partiretur in tam paucas artes quam paucas commodus naturæ usus postulat, in tantâ rerum abundantiâ, quantam tunc esse necesse sit pretia nimirum viliora forent quam ut artifices inde vitam tueri suam possent, At si isti omnes quos nunc *inertes* artes distringunt, ac tota insuper otio ac desidiâ languescens turba, quorum unus quivis earum rerum quæ aliorum laboribus suppeditantur quantum duo earundem operatores consumit, in opera universi atque eadem utilia collocarentur, facilè animadvertis quantulum temporis ad suppeditanda omnia quæ vel necessitatis ratio vel commoditatis efflagitet, (adde voluptatis etiam, quæ quidem vera sit ac naturalis) abundè satis superque foret."—*Sir Thomas More.*

dent fortunes, officers of justice, lawyers, soldiers, shopkeepers, officers, and clerks in the excise and customs. There were also many injuriously occupied; as depredators, and other delinquents. There were others who were not only unoccupied, but were a burden to society; such as the vagrants and paupers. If all these had been usefully employed, the produce or the means of enjoyment might have been more than trebled. There was also, immense waste of time and labour from the following causes. Manufacturers were interested in fabricating their wares of frail materials, in order that the demand for them might be speedily renewed. Hence three articles were required where one more durable would have been sufficient. Loss of time and of labour in the transit of articles in the process of manufacture, in consequence of the various operations being carried on in places widely separated. Also in domestic economy, two hundred persons were employed in preparing the meals for two hundred families;—whereas now, the meals for the same number of families are prepared by ten individuals, leaving the remaining one hundred and ninety persons to be employed in some other occupation. Buildings were erected and pulled down from mere caprice, and numerous useless articles were manufactured to gratify a vacillating taste.* Nor should it be forgotten that

" 'Full many a flower was born to blush unseen,
And waste its sweetness on the desert air."

*"Ædificiorum aut structura aut refectio ideo tam multorum assiduam ubique requirit operam quod quæ pater ædificavit, hæres parum frugi paulatim dilabi sinit; ita quod minimo tueri portuit, successor ejus de integro impendio magno cogitur instaurare: quin frequenter etiam quæ domus alii ingenti sumptu stetit, hanc alius delicato animo contemnit, eâque neglectâ

Talent lay too frequently dormant and uncultivated,* or was found in that sphere the least favourable to its active exertion. Genius, neglected genius, pined in obscurity; the most valuable physical and mental powers were therefore wholly lost to society."

"You have," rejoined Saadi, "without being conscious of it, drawn a faithful picture of the existing state of Persia. I am no longer surprised at the result of moderate employment when aided by scientific machinery, and directed by intelligent and comprehensive regulation; and I even perceive that there is something analogous in the superiority of your combination, to that of a small army over an undisciplined multitude. Although you could produce by many degrees a greater quantity of articles than were formerly manufactured, still you have no motives to create a superfluity, or more than is really desirable: having effected that object with ease and pleasure to yourselves, and in a very short period, you devote the remainder of your time to public embellishments, to literary and philosophical pursuits, to gymnastic exercises, music, and other recreations, When Almured dilates with enthusiastic delight

ideoquæ brevi collapsâ aliam alibi impensis non minoribus exstruit."—*Sir Thomas More.*

* "Yesterday evening the question was proposed, Why great men are so rare, and only appear at intervals? The debate on it continued a long time. Chrysophilus denied the fact, and maintained that Nature does not favour one age or country more than another. 'Would fame,' added he, 'ever have celebrated a Lycurgus, if he had been born a slave? or Homer, if he had lived at a time when the language of his country was not yet formed? Who can affirm, that in our time, among civilized or barbarous nations, we might not find other Homers or Lycurguses employed in the discharge of the vilest functions? Nature, ever free and ever rich in her productions, scatters minds endowed with genius over the earth, but *circumstances alone* can expand and perfect their powers.'"—*Anacharsis.*

upon the adequacy of his theories, to accomplish the happiness of mankind, it is retorted by his opponents that his scheme will destroy all motive to exertion; but your members, so far from being indolent, are the most active and cheerful race I ever beheld:—you must inform me whence they derive these energies."

"Most willingly," replied Douglas. "But the moon appears obscured and a shower is coming on; let us seek shelter in this cottage, and while partaking of some refreshment I will endeavour to answer your inquiries."

CHAPTER IV.

"Whence also but from truth, the light of minds,
Is human fortune gladden'd with the rays
Of virtue? with the moral colours thrown
On every walk of this our social scene
Adorning for the eye of gods and men,
The passions, actions, habitudes of life,
And rendering earth like heaven." *Akenside.*

Upon the terrace were three cottages equidistant: they were conveniently furnished, with the addition of a select library and a complete collection of instruments applicable to astronomy and natural philosophy. In the principal room were sofas, chairs, and a table with a handsome gas tube rising through the centre. In a small room adjoining were dried fruit, wine, cake, and apparatus for preparing coffee. Each library was composed of books of a distinct character,—botanical, geological, and works on education and history: the cottages were thus furnished during the summer months only. Our

young Persian and his friend entered that containing the library on education: it was covered with ivy, and a profusion of wild roses was blooming in front and at the sides. Douglas took from the window a small phosphorus-box, and having obtained a light, applied it to the gas tube. He brought from the inner room some coffee, and warmed it over the gas, the strength of which could be increased or diminished at pleasure. In a few minutes they were seated together upon a sofa, enjoying their refreshing beverage.

"I cannot, observed Saadi, "but admire the ingenuity of your contrivances, and the good taste displayed in all your arrangements. Had I not already spent some days with you, I should have expressed apprehension that these cottages, unprotected would be stript of their valuable contents."

Douglas.—"Should I ask you to assign a reason why the nobles of Persia were not addicted to theft, you would naturally observe that they could have no motive to steal, being at all times superabundantly supplied; and had not this been so, their education alone would restrain them. Already you have expressed surprise at the overflowing abundance of our stores, and borne testimony to our superior mode of education;—are not the inhabitants of these communities deprived of every motive to steal equally with your nobles?"

Saadi.—"I freely admit it. But now for the motives that are deemed so difficult to sustain; those which prompt to action for the general good. How do you contrive to extirpate that formidable obstacle, self-interest?"

Douglas.—"So far from extirpating self-interest, which would perhaps be impossible, the constitution of our societies is built upon that principle. It is

true that mutual co-operation gives it a direction widely different from that which it receives from individual competition: for under the latter, each member seeks his own gratification, regardless, and generally at the expense, of others. In our community, self-interest prompts me to promote the health, the activity, the good habits, intelligence, and happiness of all my fellow citizens,—and why?

"1st, The pleasures of sympathy are thereby enjoyed and considerably heightened.

"2nd, The more generally the qualities I have enumerated prevail, the more will order and good conduct in all the departments occasion less exertion to be required from each individual.

"3rd, As I feel conscious that both the body and mind require exercise for the preservation of health, and as my early associations and acquired habits are connected with utility, I am influenced by the union of powerful motives to an active promotion of the general welfare.

"4th, As I am desirous of amiable and intelligent companions, I am deeply interested in the improvement of the rising generation. Parents must be doubly anxious that other children should partake, equally with their own, the benefits of instruction; since they would mutually assist each other, and the characters of their children might be deteriorated by intercourse with inferior minds."

Saadi.—"There is an important principle of education which in Persia is deemed indispensable, but I do not find it adopted in your colleges;—I mean that of emulation, or an ambition to excel others."

Douglas.—"Your remark reminds me of a manu-

script volume in this library, in which a youth of our community, about ten years since, inserted all the valuable principles of education that he could find in the works composed prior to the introduction of the co-operative system: and it is curious to observe how long each principle was recognized as true before it was reduced to practice. In this volume are some admirable remarks by St. Pierre, upon the principle of emulation, which I will read to you, as conveying our own opinions upon that subject.

"'Emulation, we are told, is a stimulant; for this reason precisely it ought to be reprobated. Men without art and without artifice, leave strong spices to those whose taste is weakened: present not to the children of your country any aliments but such as are gentle and simple, like themselves and like you. The fever must not be thrown into their blood, in order to make it circulate: permit it to flow in its natural course; nature has made sufficient provision to this effect at an age of such restlessness and activity. The disquietude of adolescence, the passions of youth, the anxieties of manhood, will one day excite an inflammation but too violent to admit of being cooled by all your efforts.

"'Emulation fills the whole career of life with solicitude, uneasiness, and vain desires; and when old age has slackened all our movements, it continues to stimulate us by unprofitable regret.

"'Had I any occasion in infancy to surpass my companions in drinking, in eating, in walking, in order to find pleasure in these? Wherefore should it be necessary for me to learn to outstrip them in my studies, in order to acquire a relish for learning? Have I not acquired the faculty of speaking and of reasoning without emulation? Are not the functions of the soul as natural and as agreeable as those of the body? If they sadden our children, it is the fault of our mode of education, and not that of science. It is not from want of appetite on their part. Behold what imitators they are of every thing which they see done, and of every thing which they hear said! Do you wish then to attract children to your exercises; act as nature does in recommending hers; draw them with words of love.

"'Emulation is the cause of most of the ills of human life. It is the root of ambition; for emulation produces the desire of being the first; and the desire of being the first is the essence of ambition, which ramifies itself conformably to positions, from which issue almost all the miseries of society.

"'Positive ambition generates the love of applause, of personal and exclusive prerogatives for a man's self, or for his corps, of immense property in dignities, in lands and in employments; in a word, it produces avarice, that calm ambition of gold, in which all the ambitious finish their course. But avarice alone drags in its train an infinite number of evils, by depriving multitudes of other citizens of the means of subsistence, and produces, by a necessary re-action, robberies, prostitutions, quackery, superstition.

"'Negative ambition generates in its turn jealousy, evil-speaking, calumnies, quarrels, litigation, duels, intolerance. Of all these particular ambitions a national ambition is composed, which manifests itself in a people by the love of conquest, and in their prince by the love of despotism: from national ambition flow imposts, slavery, tyrannies, and war, a sufficient scourge of itself for the human race.

"'I was long under the conviction that ambition must be natural to man; but now I consider it as a simple result from our education. We are involved so early in the prejudices of so many whose interest is concerned to communicate them to us, that it becomes extremely difficult to distinguish through the rest of life what is natural to us, and what artificial. In order to form a judgment of the institutions of our societies we must withdraw to a distance from them.'— *St. Pierre.*

"Although we concur generally in these opinions, yet there are some few expressions with which we do not accord. The works of St. Pierre were first published in the seventeen-hundred-and-ninetieth year of the Christian æra; but it was not until forty years afterwards, when infant schools were first established in this country, that any plan of education was generally adopted in which emulation was excluded. Here is also an extract from

the work of an author who was distinguished, both as a senator and as a Christian, for the faithful performance of his duties, to which he made many personal sacrifices, and his opinions were therefore always listened to with respect.

"'The desire of human estimation, and distinction, and honour, of the admiration and applause of our fellow-creatures, if we take it in its full comprehension, and in all its various modifications, from the thirst of glory to the dread of shame, is the passion of which the empire is by far the most general, and perhaps the authority the most commanding. Though its power be most conspicuous and least controllable in the higher classes of society, it seems, like some resistless conqueror, to spare neither age, nor sex, nor condition; and taking ten thousand shapes, insinuating itself under the most specious pretexts, and sheltering itself when necessary under the most artful disguises, it winds its way in secret, when it dares not openly avow itself, and mixes in all we think, and speak, and do. It is in some instances the determined and declared pursuit, and confessedly the main practical principle; but where this is not the case, it is not seldom the grand spring of action, and in the Beauty, and the Author, no less than in the Soldier, it is often the master-passion of the soul.

"'This is the principle which parents recognize with joy in their infant offspring, which is diligently instilled and nurtured in advancing years, which under the names of honourable ambition, and of laudable *emulation*, it is the professed aim of schools and colleges to excite and cherish.' —*Wilberforce's Practical View of Christianity.*

Saadi.—"If the desire of fame is to be expelled from the human breast,—if the spirit-stirring impulse of emulation is no longer to prompt to noble enterprise,—we must cease to recur with enthusiastic admiration to the heroic ages. Farewell to the delights experienced when, travelling through Greece, I wandered along the classic borders of the Ilissus, or viewed the magnificent ruins of Athenian greatness. But you must not, Douglas, deprive

me of these delightful associations: surely you cannot avoid sympathizing in the raptures of one of the sublimest of your poets, who, when traversing the eternal city, exclaimed, 'Rome, thy very weeds are beautiful!' What have you to offer in exchange for those exquisite feelings inspired by the sight of objects sacred to patriotic bravery, and to exalted virtue?"*

Douglas.—"Think not, my friend, that we hold in light estimation those noble instances of devotedness to the public good, recorded in the history of the Grecian and Roman states: on the contrary, we look back to them with exultation, as exhibiting the most triumphant proofs of the all-powerful influence of education, and of national institutions, in moulding the human mind to any predetermined character; to characters preferring torture, and even death itself, to a life of ease or of luxury, when unattended with the esteem of their fellow-citizens. But while we admire the magnanimity of Leonidas and his brave associates, let us not be unmindful of

* The general outline of the principles of legislation adopted by Lycurgus is very happily drawn in the following passage from Anacharsis.

"Nature is almost always in opposition to the laws; because she labours for the happiness of the individual, without regard to the other individuals who surround him: while the laws only direct their attention to the relations by which he is united to them; and because she infinitely diversifies our character and inclinations, while it is the object of the laws to bring them back to unity. The legislator, therefore, whose aim it is to annihilate, or at least to reconcile these contrarieties, must consider morals as the most powerful spring, and most essential part, of his political institutions. He must take the work of nature almost at the first moment she has produced it, retouch its form and proportions, and soften without entirely effacing its great outlines; till at length he has converted the independent man into the free citizen."

the genius of the lawgiver whose wisdom produced a nation of heroes. No legislator, either of ancient or modern times, understood better than Lycurgus the principle upon which the human character was formed: but we must distinguish between this principle and the character formed. However well adapted the Spartan character was to the circumstances of that isolated state, surrounded by hostile nations, it is far from being worthy of imitation in the present period, enlightened as it is by the accumulated wisdom of succeeding ages. Nevertheless, those means employed with such extraordinary success by Lycurgus in generating the martial character, we have applied with equal success, and with the certainty of more lasting effect, in producing the intelligent and benevolent. Those means are comprehended in the following principles:

"1st, An unremitting attention to the early association of ideas.

"2nd, The formation of good habits.

"3rd, In all our regulations preserving a conformity between the duties of individuals and their most pleasurable and early imbibed ideas,—thus uniting the agreeable with the useful."

Saadi.—"There is much truth in your remarks; but I cannot as yet surrender at discretion. You, who so well understand the tenacity of early associations, must allow me to extricate myself by degrees from the fascinations of ancient lore."*

* "There are few men to be found among those who have received the advantages of a liberal education, who do not retain through life that admiration of the heroic ages of Greece and Rome with which the classical authors once inspired them. It is, in truth, a fortunate prepossession on the whole, and one, of which I should be sorry to counteract the influence. But

Douglas.—"We will then defer any further discussion on this interesting subject for the present; but before we quit this cottage, I would invite your attention to a most curious relic of the darker ages deposited in the library, and entitled 'Report from the Select Committee on the Employment of the Poor in Ireland."

are there not others of equal importance to morality and to happiness, with which the mind might at the same period of life be inspired? If the first conceptions, for example, which an infant formed of the Deity, and its first moral perceptions, were associated with the early impressions produced on the heart by the beauties of nature, or by the charms of poetical description, those serious thoughts which are resorted to by most men, merely as a source of consolation in adversity; and which on that very account are frequently tinctured with some degree of gloom, would recur spontaneously to the mind in its best and happiest hours; and would insensibly blend themselves with all its purest and most refined enjoyments."—*Stewart's Phil. of Mind.* vol. i. p. 41.

CHAPTER V.

"Train up thy children, England,
In the ways of righteousness,—and feed them
With the bread of wholesome doctrine.
Where hast thou thy mines—but in their industry?
Thy bulwarks where—but in their breasts? thy might—
But in their arms?
Shall not their Numbers,* therefore be thy Wealth,
Thy Strength,—thy Power,—thy Safety,—and thy Pride?
O grief then—grief and shame,
If in this flourishing land there should be dwellings,
Where the new-born babe doth bring unto its parent's soul
No joy! where squalid Poverty receives it at the birth,
And, on her wither'd knees,
Gives it the scanty bread of discontent."—*Southey.*

DOUGLAS took from the library a folio volume, observing, that "a committee of examination had been appointed in consequence of a dreadful famine in Ireland,† which had destroyed many thousands

* "When the parent was unable to maintain his child, the state took the charge upon itself, and the infant was educated at the expense of the public: and this law Constantine directed to be engraved on marble, that he might perpetuate it through all successive ages."—*Belisarius.*

† The miseries of Ireland are not merely of a modern date; as far back as the year 1729, Dean Swift, in one of his ironical projects for relieving society of the *burden* of the poor, introduces the following remarks: "Some persons of a desponding spirit are in great concern about that vast number of poor people, who are aged, diseased, or maimed: and I have been desired to employ my thoughts what course may be taken, to ease the nation of so grievous an incumbrance. But I am not in the least pain upon that matter; because it is very well known, that they are every day dying and rotting by cold and famine, and filth and vermin, as fast as can be reasonably expected. And, as to the younger labourers, they are now in almost as hopeful a condition! they cannot get work, and consequently pine away for want of nourishment, to a degree, that if at any time they are accidentally hired to common labour,

of its inhabitants. A few of the particulars are related in some letters addressed to persons in England; from eye-witnesses of the scene; and one, still preserved, from the Archbishop of Tuam, after giving a statement of the hideous scenes he had witnessed, adds, 'If thousands (of pounds) are not sent to Mayo and Galway, whole populations must die. On my way to Castlebar I passed a multitude of half-starved men, women, and children, seeking a share of a handful of meal, which could only keep them alive and no more.' But here are extracts from some of the Irish letters put by with the volume:

> "'From Bantry.—In a population of 16,250, there are 7,000 totally dependent on a fund of 553*l.* This is a fearful number of famishing paupers. It being impossible to minister to the wants of all, scenes of the most agonizing distress are every day taking place.
>
> "'The pride of the people adds to the calamity. One woman, ashamed to make her case known, died with her three children of actual starvation. Many are seen to faint through exhaustion during the necessary delay that occurs in administering food; and it is the opinion of many that, were it not for the benevolent aid of the British public, the local subscriptions would be hardly sufficient to purchase coffins for those who would die of mere want. The Typhus Fever and Dysentery are also prevailing rapidly.
>
> "'From Rathkeale.—Of 1,382 persons, 883 were destitute of any means of providing food. Many for a long time had but one meal; some had been eating remnants of seed potatoes left in the ground since last year; many had not a morsel to eat.
>
> "'From Roscommon.—The sum of 50*l.* remitted for the relief of the two parishes of D. and K. is very nearly expended. In a few days nearly 3,000 inhabitants will again be reduced to a state of starvation.

they have not strength to perform it; and thus the country and themselves are in a fair way of being soon delivered from the evils to come."—See *A Modest Proposal*, by Dean Swift.

"'From Clifden.—As to the employment of the poor, a few days more will unfit them for any work. One poor man was employed last week on the roads, was at work on Saturday evening, got up on Monday to work, said he felt languid and sleepy, and lay down again on the ground and died. Four died in Boffin: and if swelled limbs, pale looks, sunken cheeks, and hollow eyes, are the harbingers of death, the work of death will soon be very rapid here.'

"There are also extracts of letters from Cork, Tarbut, Killarney, Listowel, and several other places; all of a similar tenour."

Saadi.—"If I recollect that portion of the English history correctly, you were at the very period in question sending immense quantities of your manufactures to Persia, and to the more eastern nations. As there was a scarcity of food, could you not have obtained a supply from other countries in exchange for manufactured articles?"

Douglas.—"So far from there being any scarcity, the report of the committee states:

"'The nature of the late distress in Ireland was peculiar. In the districts to which your Committee have already adverted, the potatoe crop, which furnishes the general food of the peasantry, had failed; but there was no want of food of another description for the support of human life. On the contrary, the crops of grain had been far from deficient, and the prices of corn and oatmeal were very moderate. The export of grain from ports within the distressed districts of Ireland was considerable, during the entire period from May to August, infinitely exceeding the imports during that period; and those districts in the south and west presented the remarkable example of possessing a surplus of food, whilst the inhabitants were suffering from actual want.'"

Saadi.—"It seems unaccountable that they could not discover a remedy for such an extraordinary state of their affairs. Of whom was the committee composed?"

Douglas.—"It was formed of individuals who it was presumed were the most competent to investigate the subject, and the most interested in applying effectual relief. The Commons House of Parliament was composed of delegates elected by the people, to protect their rights and liberties in the enactment of laws, and to redress their grievances. These representatives were chosen, as best qualified by their ability and love of justice to discharge faithfully the trust reposed in them. The committee was selected out of this body, and consisted of those most distinguished by their zeal and talent.* One of the remedies proposed for their consideration, was the adoption in Ireland of Communities of Mutual Assistance; and this document is rendered highly curious to us, as affording a proof of the incompetency of the most able minds, formed upon the old system, to decide upon the practicability of principles the most simple and obvious. I will read an extract or two.

"'Among the various suggestions which have been laid before your Committee, one from Mr. Robert Owen, of

* "It is very remarkable, that the term *sapientes*, as may be seen in Du Cange, in his explanation of it, expressed, in Italy, in ancient times, those who governed the affairs of cities and communities. When men, therefore, of this sort are uniformly mentioned as a part of the Anglo-Saxon Wittenagemots, it is impossible, but to prejudice, not to see that they must have acted as the representatives of the people, and must have procured this distinction from the opinion entertained of their wisdom or experience.

"By a curious testimony, it is even obvious that the word *sapientes* must have meant the Commons."—*Stewart's View of Society*, p. 273.

These committees being composed of the wisest of the wise, had they been formed in the times of the Anglo-Saxons, might have been denominated *sapientissimi*.

Lanark, has attracted so much of public attention as to require particular notice. It has been so much canvassed in public, and has excited so much interest in Ireland, that your Committee have felt it their duty to inquire minutely into its details, and consider the tendency of the principles on which it is founded. During the last year, Mr. Owen visited a very considerable part of Ireland; and at various places explained his plan, both by publication, and at meetings of the most respectable description; and during the present session, a petition signed by many individuals of rank and consideration, has been presented to Parliament, praying that an experiment might be tried, on an enlarged scale, to ascertain how far the suggestions of Mr. Owen were applicable to the condition of the Irish people. The public spirit and benevolence of that gentleman, in thus devoting his time and intelligence to the amelioration of the people in a country with which he had no personal connection, is deserving of every praise; but his plan must be discussed with a view to the necessary consequences resulting from its adoption, and not from any consideration of his motives in laying it before the public. The principles of the plan are so well known, that it is unnecessary to do more than to refer to them in general terms; the details will be found in the evidence subjoined to this Report. But when it is considered, that Mr. Owen's plan is founded upon a principle that a state of perfect equality can be produced, and can lead to beneficial consequences, your Committee consider this position so irreconcileable with the nature and interests of mankind, and the experience of all ages, that it is impossible to treat this scheme as being practicable. Your Committee concur in the opinion "that a state in which an inequality of conditions offers the natural rewards of good conduct, and inspires widely and genetally the hopes of rising and the fear of falling in society, is unquestionably the best calculated to develope the energies and faculties of man, and is the best suited to the exercise and improvement of human virtue. If Mr. Owen's establishments could be conducted according to his intentions, the idle and profligate would be placed in a situation equal to that which would be a reward to the industrious and virtuous."* True it is, that Mr. Owen suggests that under

* We were for some time at a loss to discover from whence this notable passage was extracted, until it was detected in the

his new arrangements idleness and profligacy might be altogether extirpated from society; but such an opinion is one which appears altogether visionary. Certainly, your Committee feel every disposition highly to estimate the effects of good education and early moral habits; but to conceive that any "arrangement of circumstances" can altogether divest man of his passions and frailties,* as they comprehend principles in themselves undeniable, is a result which can never be anticipated.'

"This committee appears to have been hindered by their prejudices from giving the subject due consideration. And yet, after the failure of all other criticisms of Mr. Malthus upon the "New Views of Society," by Mr. Owen. Truly the committee have placed themselves under a very skilful leader, but who will not, we fear, very speedily extricate them from their labyrinth,—if peradventure he does not produce "confusion worse confounded." What have they accomplished under their guide?—absolutely nothing. The committee, in their anxiety to find passages favourable to their preconceived opinions, have overlooked the following just remark; "Mr Owen is, I believe, a man of real benevolence, who has done much good. He is further entitled to great attention on all subjects relating to education, from the experience and knowledge which he must have gained in an intercourse of many years with two thousand manufacturers, and from the success which is said to have resulted from his modes of management. A theory professed to be founded on such experience is, no doubt, worthy of much more consideration than one formed in a closet."—Malthus, vol. ii. p. 274. 5th edition. Yet this is the individual whom the committee refuse to listen to in preference to the Professor of Political Economy at Hertford. Alas for poor Ireland! to be under the control of men who reject the suggestions derived from a long life of practical experience, for "the theory formed in a closet."

* If the passions of men are to be extirpated before idleness and profligacy shall cease, what are to become of the promises of the Gospel, which everywhere addresses itself to man, as a being impelled by passions, and furnishes the most salutary and sublime precepts for their government. Let us hope that the new Parliament will send forth a more Christian-like committee, and one that will not insinuate that religion enjoins impossibilities.

remedies, from a host of reformers, pamphleteers, and political economists; and considering the magnitude and afflicting nature of the evil,—it is very extraordinary that they should not have acquainted themselves with the true character of the system upon which they were deliberating. 'The experience of past ages' ought to have instructed the committee that nothing could be more 'irreconcilable with the interests of man,' or more degrading to his 'nature,' than war and bloodshed and the clashing of interests. Ye these had ever proved the bitter fruits of their favourite system; while a diminution of crime and misery had invariably accompanied a more equitable distribution of property: and in the few recorded instances of communities of joint property,—order, morality, industry, and happiness, had prevailed in a remarkable degree. Was the futile attempt to 'divest man of his passions' in contemplation, because he was to be so trained as to prefer their moderate indulgence, and thereby avoid 'frailties and profligacy?'* The idea was neither expressed nor implied, either in the principles or details of the scheme; and yet the committee

* The Dunkers, a society of joint property in Pennsylvania, are thus described.—"Harmony and mutual affection reign surprisingly among them; every person is industrious, and contented with the task assigned him. They are remarkably hospitable to strangers. If a traveller asks them anything, they will cheerfully give it him; and if it happens to be late in the evening, will ask him to stay all night, but refuse to accept of any recompense." The following is copied from a Salem Gazette, July 13, 1824: "Shaker Societies.—This singular people are rapidly increasing in the United States. They have already sixteen different societies. The first society was established at New Lebanon in this state, about two miles from Lebanon Springs, now one of the most fashionable resorts for pleasure in our country."

state 'they had felt it their duty to consider the tendency of the former, and to inquire minutely into the latter.' Neither were they authorized in asserting that 'the plan was founded upon a principle that a state of perfect equality can be produced.' All that was proposed, secured to each individual *sufficient* food, clothing, shelter, and education, to satisfy the wants of a rational being. It did not preclude any from having *more* of these things if they desired them, or prevent their devoting a portion of their time in procuring extra quantities, or in the pursuit of any other objects. The plan did not aim at reducing the higher classes, although it was calculated to raise the depressed and destitute to a state of comfort and enjoyment. This, however, would not suit the committee; for they must have a constitution of society where individuals were to be elated with the hopes of rising, or alarmed by the fears of falling. Hence, it became necessary to retain some portion of mankind in bondage and misery, in order to exhibit to others the evils they were to avoid; or to display in the follies and extravagancies of the rich,—the mighty good to which they were to aspire."

Saadi.—"I apprehend that none of the committee belonged to that portion of society who were in a state of destitution; or who, to use their own expressions, were in 'fear of falling?'"

Douglas.—"Not one; for it appears that men of affluence only were elected as delegates of the people. But from the vicissitudes that prevailed, often were the wealthy suddenly reduced to want; and there were few among them who had not some connexions in distress, or whose children were not embarking upon mercantile or other enterprises of doubtful success;—yet even these considerations

failed to weaken their prejudices in favour of established opinions, however erroneous."*

Saadi.—"Still I cannot but feel surprised that as the committee express so favourable an opinion of the benevolence, talent, and practical experience of the projector, they should not have desired a single experiment, which must have been highly interesting to the scholar and to the man of science, no less than to the moralist and to the senator. Such an experiment could not have disturbed any of the existing interests of society:—indeed, by removing two thousand destitute individuals to some isolated spot in Ireland, general society would have been relieved from a burden, and perhaps from some depredation, while the little colony itself could not fail to be benefited, unless employment, wholesome food, and good education are more destructive to health and morals, than idleness, want, and ignorance.—But I presume the funds of the country were at a very low ebb?"†

Douglas.—"Their funds were not so exhausted

* "It were enough to make them wise, if they would but consider the mutability of this world, and how i tweels about, nothing being firm and sure. He that is now above, to-morrow is beneath; he that sate on this side to-day, to-morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities."—*Burton's Anatomy.*

† Who that has contemplated the endless benefits that will flow from the establishment of these communities, and perceives that capital is all that is required to give the first impetus, will not exclaim in the language of the Poet,

"Oh is there not some patriot, in whose power
That best, that godlike luxury is placed,
Of blessing thousands, thousands yet unborn,
Thro' late posterity? some large of soul,
To cheer dejected industry?"

as to prevent their fitting out expensive expeditions to explore the wilds of Africa, and to trace out a north west passage in the Arctic regions."

Saadi.—"But what did the committee mean by 'an inequality of conditions being the best suited to the exercise and improvement of human virtue?'"

Douglas.—"Suppose that the cloak I now wear had formed an essential part of their dress, and that although society had the power of making several cloaks for each, one only was produced for every individual; but instead of giving to each member of the community his cloak, the whole were thrown together, and a scramble ensued, some carrying away many, and others left totally destitute;—you smile at the absurdity of the case, nevertheless it is quite analogous to all their proceedings. Those who were destitute, had an opportunity of exercising the virtue of patience; while those who had many cloaks could exercise the virtue of charity, in giving their superfluous cloaks to such as had been less fortunate or active in the scramble."

Saadi.—"But according to the elucidations with which you have this night favoured me, the want of a just and equitable distribution of the cloaks would have given rise to theft and duplicity on the one hand, and to indolence, oppression, and arrogance, on the other. It is singular that the penetration of the committee should have enabled them to detect the source of virtue in their institutions, without tracing vice also to the same origin;—that inequality of conditions, of which they were so much enamoured, was no less calculated for the exercise of human vice than of human virtue. This attachment of the committee to their ancient policy, but more particularly the motives assigned for their preference,

brings to my recollection an event in the history of Almured's early life.

"About thirty years since, one of the provinces on the northern frontier of Persia had been much disturbed by the irruption of the Tartars: the peaceful inhabitants of the villages were frequently plundered of their property; their flocks driven away, and sometimes their whole year's store of corn carried off. Almured, at the age of thirty, was appointed governor of this province, and at a period when the ravages were at their height. There was great difficulty in checking the incursions of these wandering tribes: for such was the celerity of their movements, that no sooner was it known that they had made their appearance in one place, than they had committed their depredations and were gone. After many fruitless attempts to exterminate the marauders, Almured conceived the idea of inducing them to alter their mode of life. He dispatched messengers to a number of their chiefs, inviting them to a conference in the neighbourhood of Kaboosham, where he had a small detachment encamped. So renowned was Almured for his unsullied honour, that there was no hesitation with the Tartars in obeying the summons. Desirous of impressing his visiters with a high opinion of the wealth and power of Persia, as the consequence of order and mild government, Almured made preparations to receive the chiefs with extraordinary military pomp.

"He ordered a spacious tent of the most rich and costly materials to be erected: the interior was lined with crimson, with festoons and tassels elegantly disposed, and the exterior was surmounted with a golden diadem. A sumptuous banquet was served up, in which there was a gorgeous display of gold dishes and vessels, and the dresses of the at-

tendants were truly magnificent. In short, nothing was omitted that could contribute to the splendour of the scene. During the banquet, a numerous band played several martial airs. At the conclusion of the entertainment, Almured informed them that he had invited them to a conference, not for the purpose of censuring their mode of life, because he was convinced they had been inured to it from their earliest years; but he exhorted them to consider the superior and more certain advantages of agricultural occupation, both for themselves and for their children. He concluded by offering them large tracts of land; and he presented to the principal Tartar chief a beautiful model of a plough, carved in cedar-wood and silver, and the handle studded with pearls. They listened to his address like men who anticipated the nature of his proposals, but had resolved to decline them. The chief to whom the plough had been presented, replied, that highly as they respected the benevolent views and character of Almured, they were still convinced by 'the experience of past ages,' that their mode of life, though attended with some casualties, was best calculated to inspire vigilance, promptitude, and courage; and that in the quiet but ignoble pursuit of agriculture, those qualities would die away: for these reasons they thought that their predatory excursions...."

Douglas.—"Were best suited to the exercise and improvement of human virtue."

Saadi—"Their reply was certainly to that effect: and they might with great propriety have taken their seats among your committee, for their arguments were equally cogent. In vain did Almured urge that those enterprising qualities which they so highly esteemed could find in the chase an adequate excitement without the infliction of misery upon their

fellow-creatures. The assembly broke up: and the Tartar chiefs, after cordially thanking Almured for his noble entertainment, departed in good humour; but they soon returned to their former depredations. Almured, however, was delighted to find that his humane endeavours were not altogether thrown away: for although not one of the chiefs* embraced his offer, yet many of the subordinate Tartars, who by accident had heard of the overtures, applied for land, and abandoned for ever their wandering mode of life.

"Now if the rain is subsided, shall we again walk forth? I have no desire to hear more of this precious relic, unless you can relate in what manner the Report was received by the general Assembly of the Delegates."

Douglas.—"We have no certain information re-

* Andrew Fletcher, of Saltoun, in his second discourse on the Affairs of Scotland, offers a good reason for Mr. Owen's application to the Government, before a direct appeal was made to the people. "And indeed 'tis next to an impossibility to alter a general bad custom in any nation, without a general regulation, because of inveterate bad dispositions and discouragements, with which the first beginnings of reformations are always attended. Besides, alterations that are not countenanced by the public authority, proceed slowly." We cannot forbear quoting another passage from the same excellent discourse: "And what man is there in this nation, if he have any compassion, who must not grudge himself every nice bit and every delicate morsel he puts in his mouth, when he considers that so many are already dead, and so many at that minute struggling with death, not for want of bread but of grains, which I am credibly informed have been eaten by some families, even during the preceding years of scarcity. And must not every unnecessary branch of our expense, or the least finery in our houses, clothes, or equipage, reproach us with our barbarity, so long as people born with natural endowments, perhaps not inferior to our own, and fellow-citizens, perish for want of things absolutely necessary to life!"

lative to the measures adopted by the House of Commons; but there is a manuscript at the end of the volume containing a narrative of proceedings. This account, however, is so much at variance with the usual forms of their Parliaments, and so much in accordance with the principles of universal justice, that considerable doubts are entertained of its authenticity. It is brief, and I think you may desire to hear it.

"The Speaker having examined the Report, and discovering the false character that was attributed to the proposed scheme of mutual support, was so much incensed at the unfeeling negligence of the committee, that he ordered the serjeant-at-arms to summon the members to the bar of the House. He then addressed them as follows:—

——————"'In the exercise of those functions which belong to my office, it sometimes becomes my painful duty to express the displeasure of this House upon the violation of its ancient and prescriptive rights; but how much more distressing to my feelings must be the present occasion, when it devolves upon me to arraign the conduct of so many of our most distinguished senators, for gross dereliction of their public duty. At a period of profound peace, and of unexampled commercial prosperity, multitudes of the people have been reduced to the greatest misery, and thousands have been consigned by famine to an untimely grave. You, their elected guardians, have been called upon to account for this strange anomaly, and to provide an adequate remedy. You have not only failed to give any satisfactory explanation of the cause, or to suggest means for preventing the calamity in future; but, unmoved by the supplicating eloquence of your perishing

countrymen, you have dared prematurely to reject a scheme of policy calculated to diffuse the blessings of abundance throughout the land, and to gladden the hearts of the poorest cottagers in the empire.—There are those among you who are laudably anxious for the abolition of slavery; and of such I would ask—what is the slavery of the negro compared with that of the Irish peasant? The negro's master is interested in the preservation of his health; and, if prudential considerations, or the sentiments of humanity, should even fail to influence him, he is compelled by the laws of your colonies to provide an ample allowance of food and clothing, and a comfortable habitation to shelter his slave from the inclemencies of the seasons:—and to this he is bound, whether the produce of his estate will repay him or not. I may also add, that many of the negroes are in possession of independent property. Now mark the melancholy contrast of the poor peasant of Ireland. No sooner does the faint light of reason dawn upon his almost benighted mind, and he looks around for the means of supplying his simple wants, than he is told that the land upon which he is born belongs to some lord, for whom he is to toil. He cultivates the earth, and the corn waves luxuriantly over the fields; he gathers in the harvest,—but it is swept away by a stranger. In the mean time the peasant is allowed a small piece of ground, upon which for the subsistence of himself and family, he grows a few potatoes; but if the crop fail, they starve: for no helping hand is held out to their succour, either by the representatives of the people, or by the lords of the soil.—But then the Irish peasant is free. Yes,—he is free to submit to his master's terms—or to die.

"'You dispatch missionaries of various sects to

brave the dangers of every quarter of the globe, in propagating the doctrines of our holy religion. What reply can be given to those who ask for some evidence of your good works at home? They hear of famine and death in a Christian country saturated with wealth:—will they not remind you that of Faith, Hope, and Charity, the greatest of these is Charity; yet so far from having displayed the spirit of either,—Charity you have renounced, in giving to the members of your own community a stone instead of bread; Hope you have converted into Despair; and Faith has been shaken to its very foundation by the discordance and multiplicity of your creeds?

"'But in what estimation will the character of the country be held by the governors and monarchs of distant nations?* Will they not think that you have neither humanity nor wisdom in your councils? From the shores of the Baltic to the Southern Ocean, and from the continents of America to the borders of China, your ships are ploughing the seas, laden

* "It is very strange that the nations most celebrated for their luxury and police, should be the very countries where the majority of the inhabitants are more unhappy than the savage nations, which are held in such contempt by the civilized. It is a question, whether the condition of a savage be not preferable to that of a peasant? The savage has no prison, no increase of imposts, to fear; no oppressive lord, no tyrannical sub-delegate; he is not perpetually mortified and debased, by daily seeing persons infinitely above him in riches and power: without superior, without servitude, more healthy and vigorous than the peasant, because happier; he enjoys the satisfaction of equality, especially of that inestimable privilege, liberty, so vainly claimed by most nations.

"In policed countries, the whole art of government has often consisted in making an infinite number of men subservient to the happiness of a few; in keeping for this purpose the multitude under oppression, and in violating all the privileges of humanity they have a right to demand."—*Helvetius.*

with the overflowing riches of the empire. With what astonishment will they hear that thousands of your own citizens are perishing for want of a small pittance of that wealth with which you are overwhelming their markets!

"'Since neither considerations for the dignity of the empire, your own individual characters, the reputation of this Assembly, nor the severe distresses of a suffering people, have inspired you with sufficient perseverence in restoring order and happiness to a perturbed and afflicted community, I must consign you to the chastisement of that best of all tutors, Experience, who will not fail to teach you a salutary lesson,—I banish you for one year to the bogs of Ireland; there clothed in rags, with the mud cottages for your dwellings, your fare shall in all respects correspond with the present condition of the Irish peasant. At the conclusion of the year you shall again assemble in committee, when having shared their hard lot you will be better able to estimate the dreadful extent of their sufferings.'"*

"When this sentence was pronounced, there arose on all sides of the house, murmurs against the extreme severity of the punishment. The Speaker called the members to order, and thus reproved them:

"'It appears, Gentlemen, that you are prompt to commiserate the fate of a few individuals of your own rank; and yet the cries of famishing thousands could not awake your sympathy. In strict justice

* ———"Take physic, Pomp;
Expose *thyself* to feel what *wretches* feel;
That thou may'st shake the Superflux to *Them*,
And show the Heavens more just."

ought to have awarded a punishment equal in severity to the greatest extent of the evil of which the committee have been too regardless: but there is no probability that any fatal consequences will result from their temporary banishment, as all accounts agree in stating, that in the ensuing year there is every prospect of an abundant harvest of potatoes.'"

Saadi.—"There is, as you observe, too much of impartial justice in this address to belong to the Age of Competition; and I should suspect it was penned by some early disciple of your Communities, who lamented the publication of a Report which might have derived unmerited consequence from the character of its authors.—But now to resume our walk."

CHAPTER VI.

"Along yon glittering sky what glory streams!
What majesty attends Night's lovely queen!
Fair laugh our valleys in the vernal beams!
And mountain's rise, and oceans roll between,
And all conspire to beautify the scene.
But, in the mental world, what chaos drear;
What forms of mournful, loathsome, furious mien!
O when shall that eternal morn appear,
These dreadful forms to chase, this chaos dark to clear?"

Beattie's Minstrel.

Saadi.—"How sweet the fragrance of these roses after the refreshing shower!—So interesting was our conversation before we entered the cottage, that I did not observe the aspect of those mountains opposite:—the communities below and the

form of the lake appear to be altogether different from those which we left."

Douglas.—"You are now looking down upon the waters of Loch Sloy: on the left is Loch Long; and far beyond the mountains opposite lie the western islands."

Saadi.—"And there will be found the spot I have long desired to visit, since the perusal of that eloquent effusion of your great moralist Dr. Johnson, when travelling through the island of Iona. As it is not much in unison with your sentiments, you may not recollect it."

Douglas.—"I must confess that I do not. Will you have the kindness to repeat it?"

Saadi.—

> "'We were now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. To abstract the mind from all local emotions would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.'

"You, Douglas, are one of those whom the Doctor would have removed far away from himself and from his friends."

Douglas.—"I acknowledge that I cannot call to mind those deeds of Marathon, without at the same time recollecting the horrid spectacle of blood

and carnage which the indiscriminate admirers of heroism judiciously contrive to conceal."*

Saadi.—"Shades of departed heroes, 'ye that at Marathon and Leuctra bled,' who fell fighting in the sacred cause of freedom, and even in the agonies of death exhibiting a confidence in the gratitude of your country! vainly did ye hope that parents would teach their children to lisp your names, to echo your songs of victory, and as they advanced to manhood, to emulate their disinterested and noble sacrifices for your country's libertics;—the records of your fame are to be obliterated for ever: and if along the deep glens, or on the mountain's side, the Spirits of the Bruces and the Campbells still linger in the scenes of their former renown, should they bend their course hither to learn who it is that obscures their glory,—with what amazement will they hear pronounced the name of Douglas! Douglas, the descendant of ancestors illustrious in the annals of Scotland—But hark! whence proceed those enchanting sounds? Delighted as I have been with the music accompanying your ceremonies this morning, I am infinitely more so with what we now hear; the effect is heightened by the stillness of the night, and the calm beauty of this scene; the melody is well known to the Persians, and is generally played previous to a battle;—never do they hear it but 'they long to follow to the field some warlike lord—'"

* "T' indulge fell Rapine's desolating lust,
To drench the balmy lawn in streaming gore,
To spurn the hero's cold and silent dust—
Are these thy joys? Nor throbs thy heart for more?

Pleas'd canst thou listen to the patriot's groan,
And the wild wail of innocence forlorn?
And hear th' abandon'd maid's last frantic moan,
Her love for ever from her bosom torn?"

*Douglas.**—"To destroy their fellow-creatures! And never do we hear it, but we long to join in an expedition to extend more widely the knowledge and practice of those principles which can alone emancipate mankind from the dominion of error.† We have two compositions set to this tune. In one, the pleasures of benevolent exertion are set forth; in the other, the magnificent results that must arise when true knowledge shall be universally diffused. I now recollect that a party of our youth, with some of the neighbouring communities, were to pass a few hours to-night in one of the observatories; and as they generally associate the amplitude of the idea of universal benevolence with the ex-

* "The heroism that results," says Montesquieu, "from just morals, interests few; the heroism that is most destructive, is the admiration of the multitude."—Happily for the interests of humanity, the multitude are rapidly acquiring the discrimination of the few.

† "If the generous pride, the passion of patriotism and glory, determine citizens to such heroic actions, with what resolution and intrepidity do not the passions inspire those who aim at distinction in the arts and sciences, and whom Cicero calls the peaceable heroes? It is from a desire of glory, that the astronomer is seen on the icy summits of the Cordilleras, placing his instruments in the midst of snows and frost; which conducts the botanist to the brinks of precipices in quest of plants; which anciently carried the juvenile lovers of the sciences into Egypt, Ethiopia, and even into the Indies, for visiting the most celebrated philosophers, and acquiring from their conversation the principles of their doctrine.

"It is from the same desire of glory, that the young Pythagoreans submitted to a silence of three years, in order to habituate themselves to recollection and meditation; it induced Democritus to shun the distractions of the world and retire among the tombs, to meditate on those valuable truths, the discovery of which, as it is always very difficult, is also very little esteemed:—in fine, it was this that prompted Heraclitus to cede to his younger brother the throne of Ephesus, that he might give himself entirely to philosophy."—*Helvetius.*

alted views of the creation derived from a survey of the heavens, they are performing this favourite air as they descend the mountain. And oh how pure and unalloyed are their asssociations: while yours can never be contemplated by an enlightened mind with unmixed delight; for the march of conquerors is tracked with desolation, but the progress of knowledge and benevolence resembles refreshing streams spreading through every country, and dispensing fertility and beauty in their course. No, Saadi, as yon glittering stars are absorbed and invisible in the light of day, so must the brilliancy of military renown be lost in the glory that has risch upon the moral world.'"*

Saadi.—"I perceive you are determined to drive me from every position."

Douglas.—"War and punishment must cease; for as man does not form his own character, it is injustice and cruelty to visit him with punishment. Under those systems alone that are founded in error, the fear of punishment to restrain violence is indispensable,—as the body disordered by intemperance requires remedies which in its healthy state would not only be unnecessary but injurious."

Saadi.—"When you say that man does not form his own character,—do you contend that the robber has it not in his power to govern his own actions?"

Douglas.—"The motives which impel the robber have been produced by the circumstances under which he has been placed, acting upon his peculiar organization; for the characters of men, without any exception, are formed by their natural disposi-

* "But if there be in glory ought of good,
It may by means far different be attain'd,
Without ambition, war, or violence;—
By deeds of peace, by wisdom eminent."

tion and by the circumstances in which they have been trained from infancy."

Saadi.—"But when the individual arrives at adult age, has he not reason and religion to guide his conduct? At Ispahan, where brothers are educated together, they sometimes exhibit in after-life characters totally opposite,—they therefore determine for themselves; how then can it be said that man does not form his own character?"

Douglas.—"Imagine that two brothers with equal advantages of education, and alike correct in principle, quit their parent's roof at a mature age; the one is by nature lively, the other sedate; the former is captivated with splendid equipages and every gay scene, while the other delights in the quiet enjoyments of literature and retirement. The former in order to gratify his taste, requires a larger income: this want, together with the company of new associates, exposes him to temptations which ultimately lead to the sacrifice of his principles. Has not his natural disposition been too powerful for the control of reason and religion?* while that of the other not having exposed him to the like temptations, his principles are preserved. The disposition given at birth, combined with subsequent circumstances, has thus formed the character of each, and in no respect can they be said to have formed their own characters. The circumstances in their domestic circle had been judiciously regulated

* Pope refers to education in its most comprehensive sense and just definition in the following lines:—

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined.
Boastful and rough, your first son is a squire;
The next a tradesman, meek, and much a liar;
Tom, struts a soldier, open, bold and brave;
Will, sneaks a scriv'ner, an exceeding knave."

by their parents; and if the institutions and customs of general society had not presented to the one injurious excitements, his character would have continued unimpaired. You observe that in our communites, the animated and the studious can alike find harmless but exquisite pleasures, useful occupation, and congenial minds; but in Persia, men are probably doomed to employments for which they are disqualified by nature, or by acquired habits. It follows, therefore, that they become dissatisfied, and consequently negligent and unsuccessful, and that the ultimate consequences are poverty and crime.* Delay not on your return to Persia to proclaim the all-important truth that

* "If morality hitherto has little contributed to the happiness of mankind, it is not owing to any want of perspicuity or beauty of style, or propriety and loftiness of sentiment, in the moralists: but amidst all their superior talents, it must be owned that they have not often enough considered the different vices of nations as necessarily resulting from the different form of their government; yet, it is only by considering morality in this point of light, that it can become of any real use to men. What have hitherto been the effects of all the splendid maxims of morality? If some individuals have been corrected by them of faults, which perhaps they reproached themselves with, no change in the manners of nations have been produced. What is this to be imputed to? It is because the vices of a people, if I may presume to say so, always lie at the bottom of its legislation. There he must search, who would pluck up the root whence its vices arise. To attempt extinguishing the vices annexed to the legislation of a people, without making any change in this legislation, is no less than rejecting the just consequence, after admitting the principles." —*Helvetius.*

"All who have meditated on the art of governing mankind, have been convinced that the fate of empires depended on the education given to youth; and from their reflections we may lay it down as an evident principle, that education, the laws, and manners, *ought never to contradict each other.*"—*Anacharsis.*

"'Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are, to a great extent, at the command, and under the control of those who have influence in the affairs of men.—*Owen's Essays.*

Saadi.—"But are you aware of the danger of informing the people of Persia that they do not form their own characters,—will they not from thence infer that they are not accountable for their actions?"

Douglas.—"The apprehension of danger from the announcement of truth in Persia, proves that your institutions are defective. Whatever temporary evils might result from the supposed premature promulgation of truth, will weigh only as a feather in the balance against the infinity of good that must inevitably arise from the adoption of correct principles: that process of reasoning which convinces the understanding that 'the character is formed *for* and not *by* the individual' discloses at the same time the means by which valuable characters alone may be formed, and describes an order of society in which the announcement of truths of every description will be universally desired:—but in no state of society can the suppression of truth be beneficial.* The self-deceived and conscientious defenders of error, may for a time take alarm, but soon will they be the foremost to hail this truth as one of unequalled

* "I look upon the discovery of any thing which is true, as a valuable acquisition to society; which cannot possibly hurt, or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence, and necessarily coincide with each other; and like the drops of rain, which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."—*Middleton.*

value. If Copernicus and Galileo did not hesitate to brave the prejudices of mankind, and to incur the risk of persecution, rather than withhold their discoveries from the world,—how much stronger must be your motives to pursue a conduct equally undaunted. Never was a truth proclaimed of such immeasurable importance and of such extensive consequences:—a truth not remotely affecting the interests of society; but one calculated to facilitate the discovery and diffusion of all truths, to promote the rapid advancement of the arts and sciences, and to secure the virtue and happiness of mankind upon an immutable basis. As the mind is the instrument by which all good is obtained,—whatever enables society to form superior minds, must infinitely transcend all other discoveries: and besides, with what pangs of remorse will you behold the poor criminal dragged to execution, if you neglect to re-model those institutions of your country, to which he has fallen a victim."*

* It will be highly gratifying to the friends of humanity to learn that one of the most able, conscientious, and exemplary defenders of Christianity, declared himself inimical to the present frame of society, upheld as it is by emulation, and by individual competitors. I must candidly confess that the following passage, from the "Practical View of Christianity," is my sole but ample authority, for concluding that the enlightened mind of Mr. Wilberforce renounced the existing vicious system, and approved the co-operative arrangements, as the only plan of social union, in accordance with practical Christianity. His faithful description of the progress of a *competitor*, refers the lamentable change of character, in a manner so convincing, to erroneous education and defective institutions, that we almost lose sight of the doctrine of original sin, and more especially as the earlier dispositions of his Nero and Timon are represented as soft and susceptible, generous and beneficent.

The two friends pursued this train of reasoning as they walked once more round the terrace, and as they descended the mountain: at a short distance from the foot of which they entered a lofty marble colonnade, lighted by lamps suspended from a semi-circular roof. This colonnade led directly to their community. They passed on in silence, for Saadi was in a thoughtful mood, and Douglas was unwilling to interrupt his reflections. When they reached the building appropriated to strangers, Saadi took Douglas by the hand and observed, "What you have so eloquently enforced regarding the formation of character, has operated upon my mind almost with the conviction of truth; but the principle so ill accords with some of my previous impressions, that I must investigate further ere I assent to the truth of your proposition."

"It may be sufficient to have hinted at a few of the vicissitudes of advancing life; let the reader's own mind fill up the catalogue. Now the bosom is no longer cheerful and placid; and if the countenance preserve its exterior character, this is no longer the expression of the heart. Prosperity and luxury gradually extinguishing sympathy, and puffing up with pride, harden and debase the soul. In other instances shame secretly clouds, and remorse begins to sting, and suspicion to corrode, and jealousy and envy to embitter. Disappointed hopes, unsuccessful *competitions*, and frustrated pursuits, sour and irritate the temper. A little personal experience of the selfishness of mankind, damps our generous warmth and kind affections; reproving the prompt sensibility and unsuspecting simplicity of our earlier years. Above all, ingratitude sickens the heart, and chills, and thickens the very life's-blood of benevolence; till at length our youthful Nero, soft and susceptible, becomes a hard and cruel tyrant; and our youthful Timon, the gay, the generous, the beneficent, is changed into a cold, sour, silent misanthrope."—*Wilberforce's Practical View of Christianity.*

"Farewell," replied Douglas; "but in all your inquiries, permit me to remind you of the consolatory words of John Locke:

> "'He that makes use of the light and faculties God has given him, and seeks sincerely to discover truth by those helps and abilities he has, may have this satisfaction in doing his duty as a rational creature, that though he should miss truth, he will not miss the reward of it.'"*

CHAPTER VII.

> "When from the lips of Truth one mighty breath
> Shall, like a whirlwind, scatter in its breeze
> The whole dark pile of human mockeries;
> Then shall the Reign of Mind commence on earth,
> And starting fresh as from a second birth,
> Man in the sunshine of the world's new spring,
> Shall walk transparent, like some holy thing."
>
> *Moore's Lalla Rookh.*

THE apartment occupied by Saadi was spacious and splendidly decorated: for although the rooms of the community in general were furnished and ornamented in a style of simple elegance, yet at a very short notice, preparations had been made for the reception of the illustrious Persian, suited to the custom of his country. In an adjoining room was a bed with hangings of rich blue silk lined with straw colour, at the head of which the sun was represented in burnished gold.—Saadi was followed to his apartment by two youths, about ten years of age: he had desired them not to sit up for him;

* ——"The man who consecrates his hours
By vig'rous effort, and an honest aim,
At once he draws the sting of life and death,
He walks with nature; and her paths are peace."

but they were apprehensive he might be cold and fatigued on his return, and they had prepared some coffee. Saadi was sensibly affected by their attention. The youths observing he was unusually serious, at first attempted to enliven him by conversation; but perceiving that he wished to be alone, retired. "Happy youths," observed Saadi, as they closed the door, "your minds will not be distracted by dogmas before your reasoning powers are sufficiently matured to enable you to examine their foundation.* If the opinions of Douglas regarding the human character be correct, the whole system of rewards and punishments must fall to the ground."—It was customary with Saadi to read a portion of the Koran every night before he retired. He threw himself on the couch, and opened the volume in the sixteenth chapter, entitled "The Bee revealed at Mecca," and read the following passage.

> "If God had pleased, he would surely have made you one people: but he will lead into error whom he pleaseth, and he will direct whom he pleaseth; and ye shall surely give an account of that which ye have done. Therefore take not your oaths between you deceitfully, lest your foot slip, after it hath been stedfastly fixed, and ye taste evil in this life, for ye have turned aside from the way of God; and ye suffer a grievous punishment in the life to come. And sell not the Covenant of God for a small price: for

* "What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and truth a gem which loves the deep,
And all things weigh'd in custom's falsest scale;
Opinion an omnipotence, whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale,
Lest their own judgements should become too bright,
And their free thoughts be crimes, and earth have too much light."

with God is a better recompense prepared for you, if ye be men of understanding. That which is with you will fail: but that which is with God is permanent: and he will surely reward those who shall persevere, according to the utmost merit of their actions."

"There is much perplexity in this passage," observed Saadi, shutting the book; "in the former part of it, God is said to govern the actions of men, and at the close, that they are to be rewarded according to their merit. The inhabitants of these happy societies attach no importance to the belief of doctrines that are inexplicable, for justly do they say, 'No man can command his belief, he must be guided solely by the evidence placed before him.' But yet in Persia we are deemed almost criminal for not believing even against the conviction of our understanding."

Saadi retired; but his mind was so divided between that which appeared to be his duty, and the principles which had been propounded, that it was long ere sleep closed his eyes.—When he awoke, he found himself in the same perturbation of mind. Upon entering his sitting-room, he was gratified to see a letter upon the table with the well known superscription of Almured. He hastily broke the seal, and read as follows:

"A few days since I received your letter from Naples; and as an opportunity presents itself of forwarding this by an overland dispatch, it will probably reach Greenock by the time of your arrival: as the messenger is waiting, you must excuse its brevity.

"I am happy to hear that your health has been preserved in all the variety of climate through which you have passed, and that you were so much delighted with the ruins of Rome. By this time you are upon *my* classic ground, and I look with great

anxiety for an early account of the communities. Should the intelligence I receive from you confirm the previous accounts, my influence in the councils of Persia will be considerably augmented. Already are my plans deemed less visionary since the success of the infant schools. You recollect the strenuous opposition I experienced in the introduction of that system; but now the schools are become very general and popular. Would that it could be perceived that an infant school is the epitome of what the world may one day become; and that it is only necessary to apply the same simple principles in governing adults, in order to produce the happiest results. Let rewards and punishments be abolished,—withdraw from society the useless objects of contention and rivalry,—and unite the private with the public interests. But I forget that I am speaking to one who by this time may be deeply initiated, and from whom I am expecting a commentary that is to enlighten me upon the most interesting of all subjects. Adieu! May the wings of peace hover over you! And in whatever region you may wander, you will ever be attended by the anxious solicitude of your early preceptor and friend, ALMURED."

"P. S. I saw your father a short time since, and I regret to add that his health is still declining: he desired me to send you his affectionate regards, and earnestly to exhort that in all your pursuits you would never abandon the religion of your country."

This postscript was but ill-calculated to calm the agitated feelings of Saadi; and he was beginning to debate in his mind whether he should not for ever renounce all further inquiries, when he was interrupted by Douglas, who entered the apartment

accompanied by a female whose intelligent and animated countenance might have enlivened a sadder heart than that of Saadi. She was about eighteen years of age, of an elegant figure, with eyes expressive of mildness and intelligence; her complexion was fair, displaying a glow of health equally remote from coarseness and from effeminacy. She wore a Highland bonnet with black feathers.

"I come," said Douglas, "to introduce to you Margaret Mackenzie. We should have been with you earlier, had I not observed that the curtains of your window were undrawn."

"I have had the pleasure of seeing you before," remarked Saadi, addressing himself to Margaret; "for if I mistake not, it was you to whom Douglas yesterday presented a rose as he conducted you to the boat."

Margaret acknowledged it by a graceful inclination of the head, and an expressive look at Douglas; who, as he conducted her to a seat, evinced by his manner, that, however his affections were bestowed upon the community in general, he regarded Margaret Mackenzie with more especial favour.

Douglas.—"I fear that I detained you long upon the mountain last night, and that you retired too late to enjoy a refreshing sleep."

Saadi.—"No, Douglas. it was not the lateness of the hour, but the subject of our conversation, that has occasioned me some uneasiness of mind.—Read this letter, and mark the postscript."

Douglas.—"And were any of my propositions at variance with the Koran?—if so, and the propositions themselves are true, that portion of the Koran which contradicts them must be either false or erroneously construed. You have been taught to believe that the Koran was revealed by the Deity;

but the tradition rests upon human testimony : and if it were so revealed, it has been transmitted perhaps with alterations and interpolations which may have perverted the original meaning. At all events you cannot resist the evidence of your senses regarding the formation of character. But why should you be discomposed, so long as your professions are sincere?"

Saadi.—"You know not how painful it is to live amongst a people differing in religion from yourself, and with whom you have few ideas in common upon subjects the most interesting that can engage the human mind; to be severed from the companions of your earliest years, and from those who have been endeared to you by congeniality of sentiment; to be pointed at as an infidel; to hear children cautioned to shun your society and avoid the contagion of your principles. Yet here lies my choice,—either to practise the hypocrite and secure the good opinion of the Persians, or to avow ingenuously my principles and forfeit their esteem; but, what is far more distressing, to embitter the few remaining years of an affectionate and revered parent."

Margaret.—"I am not acquainted with the writings of the Koran, but it is very probable that it may contain passages in unison with the principles to which you have alluded, although other parts may be seemingly opposed to it. About this time last year we were visited by a lady from the Ionian Islands who was of the Greek church. The delight she evinced in beholding the happiness of our communities was quite enthusiastic. But when we conversed together upon the first principle of the co-operative system, that 'the character is formed *for* and not *by* the individual,' she could not for a time comprehend it, but at length she was fully convinced of its truth. Her mind, however, became

very uneasy, from the apprehension that it was opposed to Christianity,—for she was sincere and pious. But upon studying the Scriptures more carefully, she discovered many passages confirmatory of the truth;* and she resolved upon her return to the Ionion Islands to endeavour strenuously to establish communities."

Douglas.—"Before the days of Galileo it was considered impious to doubt that the earth was fixed, and that the sun revolved round it, because the fact was recorded in Scripture. But when it was discovered, and generally understood, that the sun was the centre of the system, a different interpretation of the Mosaic account of the creation did not invalidate the valuable part of the Bible. The principle on which the character is formed is so incontestably

* "But now, O Lord, thou art our Father: we are the clay, and thou our potter; and we all are the work of thy hand."—*Isaiah* lxiv. 8.

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?"—1 *Corinth.* iv. 7.

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—*John* xv. 5.

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—2 *Corinth.* iii. 5.

"For it is God which worketh in you, both to will and to do of his good pleasure."—*Philipp.* ii. 13.

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—*Isaiah* xxvi. 12.

"Surely your turning of things upside down shall be esteemed as the potters' clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"—*Isaiah* xxix. 16.

"The Lord hath made all things for himself, yea, even the wicked for the day of evil."—*Proverbs* xvi. 4.

"A man's heart deviseth his way: but the Lord directeth his steps."—*Proverbs* xvi. 9.

true, that whatever in any religion contradicts it, must be either false or misinterpreted. Pursue the course which Margaret recommends, and you will most probably find that whatever is truly valuable in the Koran will not be incompatible with the co-operative order of society.—But this morning I wish to exhibit to you a different scene to that you witnessed yesterday. The rain is falling in torrents, and all the members will be engaged in the libraries, the gymnasium, or the manufactories; for our occupations are varied according to the weather or the seasons. During the harvest when a favourable day occurs, all are engaged in the fields, and the whole of the crop of hay or corn is cut in a single day.* In the depth of winter those manufactures are carried on which require large furnaces, or in which those employed are exposed to heat. But as there is no occupation from which any individual is exempt in rotation, it becomes equally the interest of all to diminish the inconvenience of any irksome or disagreeable employment; and this through the aid of machinery and scientific arrangements has to a very great extent been accomplished."

The two faithful attendants upon Saadi now made their appearance with his morning's repast. They inquired if he would require them again before the evening; if not, they proposed spending a few hours in the printing-rooms. Saadi released them for the day, adding, that he should perhaps meet with them during his morning's ramble. Soon after, he walked out with Margaret and Douglas. The hotel being situate at the corner of the square, they entered one of the colonnades diverging from the community,

* .... "quæ multitudo frumentatorum, quum ad ipsum diem opportune adsit, uno prope sereno die totâ frumentatione defunguntur."—*Sir Thomas More.*

and proceeded about a quarter of a mile before they reached the first manufactory. Along this colonnade, seats were placed at certain distances, and also large stands of flowers and shrubs: there were also several green-houses with curious exotics and rich graperies. They visited a glass manufactory, a type foundry, and a paper manufactory: connected with the latter was a printing and binding establishment; the steam-engine was very powerful, and shafts in various directions served for many purposes. In passing through the printing-rooms, Saadi recognized his two youthful attendants busily employed. He approached them, and saw that they were composing some Persian characters; but they manifested a desire not to be questioned or particularly noticed. Saadi observed this to Margaret, who replied that they had heard him express a wish for a number of tracts containing the rudiments of the co-operative system, in the Persian language, that they had obtained a translation from the College, and were preparing a proof.

Saadi had never seen any manufactories where the buildings and workmen were not dirty; and although he had expected something very different here, yet the spectacle itself agreeably surprised him. The same attention was paid to the cleanliness of the buildings both internally and externally, as to those which were inhabited; and although the different attitudes of those employed, did not allow them to display that grace and dignity so conspicuous when in the act of walking, yet neither their occupation nor the change of dress could disguise that high expression of intelligence in the countenance, or conceal from the eye of an observer that they were a people of a superior character. In all the manufactories, children with their attendants

were looking on, and learning the different arts theoretically and practically at the same time, or assisting in some subordinate operations. There were several very elderly men and women, incapable of affording any material assistance, yet so strong was their desire to be usefully employed, that they were seated at the machines performing some simple operation, such as pulling a string, or adjusting a wire. Saadi was delighted to observe the affectionate attention paid to these elders by the children and young people who were looking on; they went up to them to inquire after their health, and would then remain and receive instruction in what was going on. The elders appeared gratified with this further opportunity of being useful. After spending nearly two hours in the different manufactories, Douglas proposed that they should visit the large cotton manufactory, carried on by four communities conjointly, and situate at the extremity of their lands, at a point equi-distant from all. "We have no particular inducement," said Douglas, "to establish a cotton manufactory; but as the article was spun in great abundance in this neighbourhood under the Competitive System, and at the time when communities were first formed, the manufacture was adopted as a source of profit, and to display to society at large the rapid progress that could be made, even in the acquisition of wealth, (almost the sole object of the Competitive Age,) under our arrangements; and as all the operations, from spinning the cotton wool to the completion of the article, require a considerable number of hands, this establishment is carried on by four communities, but they frequently receive further aid from neighbouring societies."

The path leading to the cotton manufactory was

along a wide gravel walk, over which a handsome awning was erected; on one side was a railway, and on the other a grass walk bordered with flowers, strawberry-beds, and fruit-trees. Scarcely had they entered this walk, when Douglas requested Saadi to give him his opinion of what he had seen.

Saadi.—"I must acknowledge that I have never witnessed greater skill and expertness than in the operations going forward, or specimens of more admirable workmanship than in the articles when finished. You certainly falsify the opinion—that a very minute division of labour is necessary, and that each individual should be invariably employed in one process only, in order to acquire perfection."

Douglas.—"That division of labour facilitates production is an undeniable fact; and you perceive that it is applied here, and more generally, since we adopt it in every occupation,—in domestic offices, in education, &c.; but it is equally evident that intense and unremitting application to one employment is quite unnecessary. To such an extent was this division of labour formerly carried, that although the mechanic acquired great proficiency in his department, yet his physical and mental powers were materially injured, and his life shortened. With us, each is engaged in a variety of employments; but there is generally one to which the individual is more particularly attached, and in which he always excels, and he is far superior to the artisan in the same branch under the Competitive System; for although not so incessantly engaged, yet he has more elasticity and vigour, more intelligence and greater interest in his employment. But even if superior skill were not displayed, we should consider it of much more importance to preserve the health of our friends unimpaired, than

to sacrifice it for a little more dexterity in his occupation."

Margaret.—"But one of the worst features in the management of manufactures under the old system, was the employment of children of a tender age in cotton-mills for many hours in the day, allowing no time for their mental improvement:—I believe the legislature after the evil had become very palpable, limited the hours to ten; but that time was too long for the unhealthy nature of the occupation, and its unsuitableness to the active disposition of children."

Douglas.—"Machinery under a proper direction is a most valuable blessing, and with it almost all our wants are supplied.* But there were many calamitous effects attending the commencement and progress of mechanism in manufactures, from about the middle of the last century to the close of the

* "The result of these combined proceedings, was to leave this country, at the commencement of peace, with a working population of about six millions, and an increased mechanical agency, which is now daily at work, that effects as much as could be accomplished by the united labour of one hundred and fifty millions more: and without consuming either food or raiment, and requiring but few of other articles of manufacture. The certain results of this unnoticed change, in the manner of supplying this and other countries, was to add, in a most extraordinary manner, to the amount of annual products, without increasing the power of consumption in the same proportion.

"This is the grand cause that is constantly operating every hour to grind you to misery; and, while it continues, without other arrangements being made to give a right direction to this magic power, hitherto unknown to the world, you must be subjected not only to the misery that now exists, but to much greater.

"Investigate this subject now, or ere long, dire necessity will compel you to give due attention to it."—*Mr. Owen's Public Address in London*, August 21, 1817.

commercial system. Previously, the labouring classes, as they were called, lived in neat cottages, surrounded by a garden ornamented with flowers, and in which they cultivated vegetables; and while the husbandman laboured in the fields, his wife and children were enabled to add to their support by means of the spinning-wheel: of this, however, they were deprived when manufactures began to advance, and wool and cotton were spun in mills; men and their families were then assembled in large masses under circumstances of great discomfort in particular districts, while the condition of the agricultural peasantry was greatly deteriorated by a reduction in the value of labour. Whenever improvements were made in this machinery, or it was applied successively to new branches of manufacture, numbers were thrown out of employment and subjected to want and misery."

Saadi.—"But did not the Government provide some temporary relief or employment in these times?"

Douglas.—"None whatever: they always maintained, and with some truth, that the articles manufactured would be reduced in price, and consequently become more in demand, and thus in a few years require more hands to work additional machinery:* but in the mean time many were reduced to a state of idleness, which is always a

* This opinion was advanced by Dr. Adam Smith, with great truth, at a period when machinery had made comparatively but little progress: such, however, is now the magnitude of its power that it pervades every department of manufactures, and by depriving surplus capital and labour of profitable employment has completely disorganized society.

"Can any men have a chance of legislating with success, who are ignorant that a new power is in continual activity in

state of danger even to individuals better trained and educated than they were. They sought relief from the parish: this broke their spirit, and too often rendered them less tenacious of their characters. It is obvious that under this combination of circumstances the transition to crime was most probable, and accordingly the prisons were always crowded in a dearth of employment.

"So extraordinary was the aid derived from the application of science and mechanism in our manufactures, that the power of production became enormous, and produced events in this country unparalleled in the history of mankind. With such rapidity did England pour forth her streams of wealth, that every accessible market in the world was soon saturated with the products of her industry. Whenever this occured, manufacturers suspended their works, and distress and sometimes tumult ensued among the labourers. The superabundance in foreign markets occasioned great losses to the merchants; but the depression in price enabled enterprizing purchasers to carry the articles far into the interior of the countries to which they were exported, and thus create an enlarged consumption;—hence arose a demand for replenishing the old and for supplying

Great Britain alone, which at this day executes more labour than could have been performed by twice the whole manual population of the world, as that power existed only fifty years ago?

"Can there be any hope that legislators should be successful in securing the happiness of any portion of their fellow-creatures, who are ignorant that this new power is but in its infancy? That nothing can retard it? That it is the interest of every human being to accelerate its progress, as soon as it shall receive a right direction? That its progress may yet be increased many hundred fold?"—See *Mr. Owen's Letter to the Select Committee*, February 4, 1824.

the new markets. The manufacturers were then not only induced to renew their former labours, but compelled to erect a greater number of establishments. As the dissolution of the Commercial System approached, the intervals between the overstocked markets and the renewed demands became more frequent and distressing in their consequences, and upon one occasion the Government feared that the sufferings of the people would terminate in open rebellion."*

Saadi.—"What a noble example of philanthropy was displayed by England, in disfiguring the face of the country with the smoke of steam-engines, by immuring her sons and daughters in cotton-mills and loathsome manufactories, or subjecting them to severe privations of food and raiment, in order that the naked savages of distant climes might wear her cotton and woollen garments! The commerce of the Phœnicians of Tyre and Sidon and that of Carthage appear to have been conducted upon more selfish principles: they continued not to transport their commodities to distant countries, when they could no longer receive equivalents in exchange."

Douglas.—"By whatever motives the Government was actuated, certain it is, that it was most anxious that foreign countries should not spin cotton or become manufacturers for themselves; and

* With what consistency can Mr. Malthus and his followers speculate upon the poorer classes regulating the price of labour by prudential marriages, while the increasing use of machinery is perpetually destroying the equilibrium between the supply of, and demand for, labour? It has been estimated that between the years 1792 and 1817, the productive power, through the improvements of machinery, increased at the rate of twelve and a fraction to one.—See *Mr. Owen's Memorial to Congress.* Is population to be restrained at an inverse ratio?—if so, only one man in twelve must be allowed to marry.

they would willingly have given greater encouragement to the cultivation of the vine in France, rather than that England should cease to be the cave of Vulcan."*

Saadi.—"Were the millions employed in manufactories partial to French wines?"

Douglas.—"Alas! they were compelled to submit to still greater privations; to partake of more scanty meals, and to drink a less nutritious beverage, to enable the privileged few to enjoy additional luxuries.

"As society was at that time constituted, all who were not either landholders or capitalists, depended upon their labour, bodily or mental, for subsistence: and their welfare in general was regulated by the proportion which their numbers bore to the demand for labour, in the most extensive signification of that term. The introduction of machinery was so much added to the supply of labour, and of course reduced its value."

Saadi.—"But how could that species of labour

*"That country is considered by many as the richest, which abounds most in such things as are generally looked upon as composing wealth; and the means, in their opinions, to make a country rich, is to make of the people as many manufacturers as can be made; and to force these to turn out as many manufactured goods as possible; and that these manufactured things shall be of that kind of which the manufacturers themselves shall consume the least possible quantity.

"But that might, with much more justice, be called the poorest country that can be found, since the great bulk of the people have as little as they can possibly be subsisted on.

"When, therefore, we talk of the riches and flourishing state of the manufacturing countries, we should limit our representations to the few who enjoy the productions of the manufactures; and not extend them to those who labour in producing them."—*Dr. Hall's Effects of Civilization*, p. 144.

which you term mental, be affected by the substitution of machinery for manual labour?"

Douglas.—"I will explain to you the indirect manner in which every kind of labour was influenced by the general introduction of machinery in manufactures. When large numbers were deprived of employment in any branch of trade, they sought occupation in others, or in agriculture; some, who were better educated, became clerks or teachers, others shopkeepers, so that the supply of labour in general was always increased by every new discovery for its abridgement in particular instances. In like manner, situations under Government were eagerly sought, and the number of candidates for every kind of employment was unprecedented. Nor were the landholder or the capitalist exempt from the general difficulty. Did agriculture evince any symptoms of improvement, capital was immediately embarked in cultivation, and excess of production rendered it unprofitable; it was then directed to other channels more promising, where it was soon followed by fresh competitors, and withdrawn with loss. In the mean time the wealth of the country continued to accumulate, until it became extremely difficult to find any profitable employment, either for capital or labour.*

"In this course England proceeded until at the commencement of the year 1826 a revulsion took

* Of late we have frequently heard of the low rate of interest in Holland. The difficulty in employing capital and the people has for several years past rendered it necessary to adopt a system of mutual support in the Overyssel.—A paragraph in a Dutch newspaper of December 1825, after describing the number of the establishments, observes,

"In general these colonies have succeeded beyond expectation: they have both schools and churches, and present an appearance of contentment. The number of the poor in the

place, which in severity of suffering and extensive ruin almost exceeds belief. Thousands of the people were reduced to abject poverty, and distress in some shape or other visited every class. At this period the country abounded in all the means essential to human enjoyment:—our warehouses were overloaded with the spices, fruits, wines, nay with the produce of every climate; corn and cattle, and every description of food superabounded; our own manufactures as also the materials for building exceeded the quantities of any former period; and there was an immense number of new and unoccupied houses. Under these circumstances, what remedy do you imagine was proposed by the minister for the houseless and destitute population?"

Saadi.—"Some plan by which they could enjoy the fruits of their own labour, and exchange their surplus produce with each other. In the possession of so much wealth, he could have no other object in view than a beneficial distribution."

Douglas.—"The minister was busily employed in searching out new markets for his silk and cotton; not perceiving that whatever increased consumption could be found for these articles abroad, would soon be overtaken and surpassed by the increasing powers of production at home, and again involve

Netherlands leads to a remarkable conclusion. If among one hundred individuals, there are twelve paupers, the latter must be nourished by the remaining eighty-eight, But of these not more than forty-four will be males; but suppose some of the females work, we must still deduct the children and the aged. But we must also deduct the members of administration, with all the subalterns of government, the military, the clergy, &c.: whence we may conjecture, that in one hundred persons there are not twenty-two who work, and whose labour suffices,—thanks to the fertility of Europe, to industry, and to the perfection of machinery."

them in the like embarrassments. There were many minor evils arising out of, or co-existent with, this fundamental cause of all their miseries; such as a defective banking system, a spirit of speculation, and prohibitory laws. To these subordinate difficulties the Government confined its attention, and suitable remedies were proposed. But to hope to correct the disorders of society by such inefficient measures, were as futile as to attempt with a bulrush to stem an overwhelming torrent.

"But we are now arrived at the cotton-mill; and as our conversation has turned so much upon the Competitive plans, I must beg to direct your attention to a curious extract from an old newspaper hung up on the side of the entrance, and there placed as describing a remarkable contrast to our present arrangements in the manufacture of cotton. It is supposed to have been written about the year 1820." Saadi read aloud the following:

"*Progress of a Pound of Cotton.*

"The following account of one pound weight of manufactured cotton will show the importance of the trade to the country, in a very conspicuous manner. There was sent off for London lately, from Paisley, a small piece of muslin, about one pound weight, the history of which is as follows:—The wool came from the East Indies to London; from London it went into Lancashire, where it was manufactured into yarn; from Manchester it was sent to Paisley, where it was woven; it was sent to Ayrshire next, where it was tamboured; afterwards it was conveyed to Dumbarton, where it was hand-sewed, and again returned to Paisley, when it was sent to a distant part of the county of Renfrew to be bleached, and was returned to Paisley, whence it was sent to Glasgow, and was finished; and from Glasgow it was sent per coach to London. It is difficult precisely to ascertain the time taken to bring this article to market; but it may be pretty near the truth to reckon it three years from the time it

was packed in India, till in cloth it arrived at the merchant's warehouse in London, whither it must have been conveyed five thousand miles by sea, and nine hundred and twenty by land, and contributed to reward no less than one hundred and fifty people, whose services were necessary in the carriage and manufacture of this small quantity of cotton, and by which the value has been advanced 2,000 per cent. What is said of this one piece is descriptive of no inconsiderable part of the trade."

"This, indeed, is a singular instance of the waste of labour under the old system: the pound of cotton appears to have been valued, not according to its intrinsic worth, but from the expense of time and labour in its production,—as if it had not been desirable to perfect the piece of cotton with less sacrifice of both. The 2000 per cent. must have been so much positive loss to the country."

Douglas.—"Instead of transporting the cotton from one place to another for the different processes in manufacture, we perform all the operations on the spot:—it is spun, woven, tamboured, hand-sewed, and bleached in contiguous buildings.* It is received in its raw state from America and Egypt, and the time consumed from the shipment to the completion of the article does not exceed three months; and the cost, so far from being augmented to 2000 per cent., scarcely reaches 200 per cent.;

* To give an idea of the power which the first Co-operative Societies will possess before that system becomes general, of underselling, in the disposal of their surplus produce, whatever is brought to market from the establishments of private individuals, we submit the following estimate for the consideration of practical men.

Two thousand individuals consisting of families of men, women, and children, occupy suitable buildings upon an estate of a thousand acres: five hundred of the community would be amply sufficient to cultivate the land, and to supply the whole with food and clothing; the labour of the remaining

so that if it were our object to manufacture the article to a greater extent than is sufficient to obtain for us all the articles of foreign produce that we require, we could undersell all the manufacturers of those countries which still retain the principle of individual separate interests: but we are far more anxious to impart to them a knowledge of our principles, than to inflict any injury."

After the various parts of the cotton manufactory had been visited, the party returned to the community.

fifteen hundred would be entire profit, after deducting the interest of capital advanced, and the rent of land; thus,

Labour of 1500 at 20*s.* per week, or 50*l.* per ann.	£75,000
Rent	£2,000
Interest of capital expended in buildings 3,000	
	5,000
Profit	£70,000

Perhaps it may be objected, that as many of the fifteen hundred would be women and children, 20*s.* per week is beyond the average value of their labour: but on the other hand, there are others whose labour would be worth two or even four and five pounds per week: and besides, this calculation is supposing that the articles sold yielded no more than the mere cost of raw materials and of labour; whereas if they were sold at an addition of 50 per cent., they would still be far below the same articles disposed of in ordinary society, and in that case would give the community a surplus income of more than 100,000*l.* This is without taking into account the saving of the various profits and expences of carriage in the different processes of manufactured goods, which would probably add another 100,000*l.*, or even 200,000*l.*

CHAPTER VIII.

"What neat repast shall feast us, light and choice,
Of Attic taste, with wine, whence we may rise
To hear the lute well-touch'd, or artful voice
Warble immortal notes and Tuscan air?
He who of these delights can judge, and spare
To interpose them oft, is not unwise."—*Milton's Sonnets.*

As Saadi had not seen the room where the meals were prepared, Douglas proposed showing him that part of the establishment a short time previous to the hour of dining. The room was very spacious, about one hundred feet long, and sixty wide, and formed the ground floor of the large building situate in the centre of one of the sides of the square. Aided by machinery, and by means of aqueducts and other scientific arrangements, all disagreeable employments had been superseded. At each end of this room was a large sideboard, upon which the dishes were placed in the same order as they were to be disposed on the table: these sideboards when covered were raised by means of elevators through the ceiling into the first floor, which formed two dining-rooms, so that a sideboard came up at the upper end of each: when the dishes were placed on the table, the sideboards were let down for another set. The whole was conducted in the most orderly and quiet manner. The dining-rooms were just half the size of the lower room; in the centre of these, two long tables were placed: here the company in general sat; but the sides of the rooms were fitted up with boxes, so that small parties or families who wished to dine by themselves could be accommodated; these boxes, however, in consequence of the social disposition of the inhabitants, were seldom resorted to. Individuals or families

could dine in their own apartments at any hour in the day, by giving notice at the public halls in the morning. The rooms were lofty, with circular ceilings, and in each were suspended two magnificent chandeliers of exquisitely cut glass, which in winter were lighted with gas, producing a splendid effect; the pannels of the rooms were fawn-colour with gold beading, and the curtains of a rich crimson, tastefully disposed in festoons with deep fringe. The roof was entirely of oak, and carved in imitation of the richest Gothic fret-work. The dinner, though only of one course, consisted of a variety of dishes that were most in season. The choicest fruits formed the dessert. There were wines and liquors of various kinds, contained in a large recess or cupboard with folding doors; they were, however, but seldom asked for. The glass in use was curiously cut; and the earthenware was brought to such great perfection as to be superior to that of the Chinese, particularly some large vases which decorated the sides of the room. Between the windows were slabs of the finest marble, supported by bronze figures: upon these marbles were placed large vessels of gold,* filled with spring water; and at each corner of the room was a marble figure holding a

* We often hear the phrase of "man in a state of nature" made use of, by which is meant, a state of ignorance and destitution, a condition very little above that "of the brutes that perish:" but it is as *natural* for man in the more advanced periods of the world, to make use of those articles which experience has taught him are most convenient, and at the same time more pleasing to the sight, as it is *natural* for him in the ruder stages of society to drink water out of shells and wooden bowls. It is quite true that men rationally educated would prefer the most simple utensils, if others, more gratifying to their taste, could not be obtained without the sacrifice of valuable time. But after the means have been discovered for

Roman lamp suspended by a chain. During the dinner some favourite airs were played by a band of music in the galleries. The repasts were prepared and arranged by boys and girls between the ages of ten and fifteen, who afterwards waited; and, from the number employed, whatever was required, was obtained with the greatest facility. Saadi recognized many that he had seen in the manufactories in their dress of business; now, they appeared differently attired. During the dinner he took occasion to remark upon the splendour of the room, and the richness and beauty of the decorations, and of every thing in use; adding, that he was the more surprised when he recurred to the slight effort by which all had been accomplished.

Douglas.—"You perceive that every individual is interested in calling forth particular talent, as all derive gratification from the result, and it has always been considered useful to render the public rooms as attractive as possible."

Saadi.—"How delightful to behold so many happy countenances!—it could almost be imagined that each was the sole possessor of all that surrounds him."

producing with facility a superfluity of wealth, the gold and silver of Mexico and Peru may be procured in profusion at the most insignificant cost, while the use being confined chiefly to public ornaments, the desire for them would probably be circumscribed.

"But if nature is only opposed to art, in what situation of the human race are the footsteps of art unknown? In the condition of the savage, as well as in that of the citizen, are many proofs of human invention; and in either is not any permanent station, but a mere stage through which this travelling being is destined to pass. If the palace be unnatural, the cottage is so no less; and the highest refinements of political and moral apprehension are not more artificial in their kind, than the first operations of sentiment and reason."—*Ferguson on Civil Society.*

Douglas.—"Is not that remark somewhat at variance with your observation of last night,—that your rich nobles betrayed anxiety in their countenances?"

Saadi.—"I acknowledge my error; but in Persia we are so apt to connect the idea of happiness with large possessions, notwithstanding disquietude is their general concomitant, that you must excuse an unguarded expression."

Douglas.—"I believe there is nothing that would detract more from the happiness of all present, than the idea that a single member of the community was precluded by avoidable causes from an equal participation in all their enjoyments. So far from exclusive possession adding to happiness, under the old system it generally impaired the pleasures to be derived from the things possessed. Does this glass, so ingeniously cut, shine with less brilliancy in my eyes, because others are furnished with one of equal beauty? or do those statues, executed by our best sculptors with so much character and life, exhibit less expression because they are exposed to the view of the whole community?* The paintings in our galleries, as also those in the temple, vying

* ——— "Though only few possess
Patrician treasures or imperial state;
Yet nature's care, to all her children just,
With richer treasures, and an ampler state,
Endows at large whatever happy man
Will deign to use them. His the city's pomp,
The rural honours his. Whate'er adorns
The princely dome, the column and the arch,
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him the Spring
Distills her dews, and from the silken gem
Its lucid leaves unfolds: for him the hand
Of Autumn tinges every fertile branch
With blooming gold and blushes like the morn."

with the productions of the most celebrated masters, lose none of their attractions by being the joint property of the society. On the contrary, the pleasures they yield are multiplied by the number of cultivated minds capable of appreciating their beauties, and of expressing in appropriate language their feelings of admiration."

Saadi.—"The paintings and curiosities belonging to our Persian nobles are seldom seen by others; nor do they themselves derive much gratification from them after the novelty has worn off, when they begin to sigh for some new addition to their cabinet. For as to the satisfaction they experience in being the only possessors of a rarity, it is far outweighed by the jealousy excited by rival collectors; and besides, it supplants in the mind the pleasure which the excellence of the object itself would otherwise impart. This effect of individual property I have noticed in the proprietorship of land. Frequently when directing the attention of a wealthy satrap to a picturesque landscape, he has appeared insensible to the natural beauties of the scene, and his mind has been absorbed in estimating what addition a certain portion of it would make to his annual income."*

Douglas.—"Neither the most wealthy satrap of Persia, nor even the king himself, can enjoy a tithe

* How feelingly is this truth expressed by Walton :—

"I sat down under a willow-tree by the water-side, and considered what you had told me, of the owner of that pleasant meadow, in which you then left me; that he had a plentiful estate, and not a heart to think so; that he had at this time many law-suits depending, and that they both damped his mirth, and took up so much of his time and thoughts, that he himself had not leisure to take the sweet content that I, who pretended no title to them, took in his fields; for I

of the advantages that I derive from a residence in this community. All my wants are readily supplied; and I have access to libraries, museums, concerts, groves, and gardens, superior to those which any private fortune, however ample, could command. I possess all the benefits of almost unbounded wealth, without any of its cares and anxieties. For, instead of a train of ignorant, servile, and rapacious followers, or a numerous retinue of disorderly or dissipated servants to control, I am surrounded by intelligent and affectionate friends, united to me and to each other by an interchange of kind offices and by mutual sympathy. When I assert that my situation is far, very far, superior in every respect to that of the most potent monarch in the past history of mankind, I utter a truth which is felt, and may with equal propriety be expressed of himself, by each member of our community."

Saadi.—"I perceive that the wealth of the Indies under the Competitive System could not obtain for its possessor the enjoyments I have witnessed here. The want of equals between whom there is an identity of interest, is another privation to which our nobles are subject; and this absence of sympathy is alone sufficient to render wealth unproductive of happiness. And with all your advantages, you are never assailed by the cries of poverty and distress, the never-failing attendant of conflicting interests.—

could there sit quietly, and looking on the water, see some fishes sport themselves in the silver streams, others leaping at flies of several shapes and colours: looking on the hills, I could behold them spotted with woods and groves; looking down the meadows could here see a boy gathering lilies, there a girl cropping culverkeys and cowslips, all to make garlands suitable to this present month of May."

But what do you say, Margaret, to the comparative pleasures of females under the two systems?"

Margaret.—"The education of females, under the old system, was perhaps more neglected, or injudiciously directed, than that of men, from a false idea that their mental capabilities were inferior; but I believe that, notwithstanding this neglect, they were more successful in acquiring a taste for the substantial enjoyments of domestic life. Certainly our pleasures are now considerably heightened; since we also have been taught to set a proper value upon all the endearments of family society, and are rendered capable of deriving amusement from scientific and other intellectual pursuits. It would be utterly impossible to induce any of the parents in our communities to allow their children to be educated under any other system."

The number in each room was about three hundred: there was another similar building on the opposite side of the square, where the same number were accommodated. The dinner, and conversation succeeding it, generally terminated in less than two hours; but at that time the rooms were cleared, and the afternoon in fine weather was spent in riding and walking, and other exercises and amusements in the open air: but if the day was throughout unfavourable, the members resorted to the riding-houses, museums and libraries; and in the evening to the ball, concert, and lecture-rooms, as well as to the large hall for philosophical experiments, which was a favourite resort.

After the dinner was over, Margaret went to attend an appointment with some other females in the concert-rooms, while Saadi and Douglas visited the various places of instruction and amusement in succession. But Saadi, whether from the reflections

springing up in his mind in consequence of the day's conversation, or from his attachment to reading, devoted more time to the libraries, which consisted of two large rooms, surrounded by books and maps. In one, conversation was permitted,—in the other, it was not. The members were allowed, under certain regulations, to take books to their private apartments. A number of reading-stands and tables were placed in different parts of the rooms, which were fitted up in the most convenient manner. The books were printed with uncommon clearness, and were principally bound in russia. Indeed, whatever was found in the communities was the best of its kind, as there existed no motive to deteriorate, but to give beauty and durability to their productions. Saadi was delighted with the engravings, which were the most highly finished that can be imagined. Each room had a dome rising from the centre, and from which hung a large globe of ground glass—the one terrestrial, the other celestial; the geographical delineations and the constellations were painted with uncommon beauty: at night, lamps were introduced into these globes, which with other small and elegant lamps in different parts of the rooms yielded a mild but ample light. On one side of the library was suspended the "Stream of Time," executed in a superior manner upon a large scale; and on the opposite side was a chart of the same size, called the "Stream of Knowledge," representing a river rising from the upper part, and gradually widening as it descended. A number of small tributary streams at various distances discharged themselves into the river, and these streams denoted the individuals who, at different periods of the world, had contributed to the increase and extension of knowledge:

the names most conspicuous were those of Aristotle, Archimedes, Galen, Plato, Hippocrates, Bacon, Galileo, Locke, Newton, &c. In a small room adjoining there were some old books printed during the Competitive Age, and retained as works of reference, and to show mankind the misery from which they had emerged, and to guard them against future error. After some time had been devoted to the general libraries, they entered this room: and, as Douglas was anxious to leave no means of contrasting the two systems untried, he invited Saadi's attention to a short detail of the last efforts of the reformists and advocates of the Competitive System.

Douglas.—"About the period of the dissolution of opposing confederacies and the union of individual interests, the government of the country was directed by ministers who were extremely popular. From their tried integrity and zeal in the public service they deservedly possessed the confidence of the country. So far as the Competitive System would allow them, they were enlightened in their policy and liberal in their sentiments; and indeed they appear in a great degree to have caught the spirit of the age in which they lived. In several instances they had themselves become reformers of abuses: but their situation was one of great perplexity, arising from the complicated and conflicting interests and views of different parties.* Were they urged and disposed to abolish negro slavery,

* "Are not the mental energies of the world at this moment in a state of high effervescence? Is not society at a stand, incompetent to proceed in its present course, and do not all men cry out that 'something must be done?' That 'something' to produce the effect desired, must be a complete renovation of the whole social compact; one not forced on prematurely, by confusion and violence; not one to be brought

up rose the West India merchant to claim protection for his estates. Was the emancipation of the Catholics proposed, immediately a cry was raised that the Church was in danger. Did they advocate a free trade, manufacturers complained that they would be undersold unless the corn laws were repealed:—and if they attempted to alter those very laws, the landholders interposed to prevent a reduction in their rents. The plea of vested rights was always brought forward to retard the progress of truth and justice, which, however, advanced more rapidly, and contested the claims of ancient prescription with greater success, as knowledge became more widely diffused. The Government resigned itself to the guidance of the Political Economists, who, although they advocated some new and useful opinions in commercial affairs, were too confined in their views regarding some of the most important

about by the futile measures of the Radicals, Whigs, or Tories, of Britain,—the Liberals, or Royalists of France,—the Illuminati of Germany, or the mere party proceedings of any little local portion of human beings, trained, as they have hitherto been, in almost every kind of error, and without any true knowledge of themselves. No! The change sought for, must be preceded by the clear development of a great and universal principle, which shall unite in one all the petty jarring interests by which, till now, human nature has been made a most inveterate enemy to itself. No! extensive, nay, rather, universal as the re-arrangement of society must be, to relieve it from the difficulties with which it is now overwhelmed, it will be effected in peace and quietness, with the good will and hearty concurrence of all parties, and of every people. It will necessarily commence by common consent, on account of its advantages, almost simultaneously among all civilized nations; and, once begun, will daily advance with an accelerating ratio, unopposed, and bearing down before it the existing systems of the world. The only astonishment then will be that such systems could so long have existed."—*Mr. Owen's Report to the County of Lanark.*

objects of human society. They adhered with remarkable tenacity to the equivocal advantages of individual competition, to which they justly attributed whatever good had been previously discovered. They did not pretend to deny existing evils; but because competition had given birth to certain energies and characters, they would not condescend to inquire whether mutual co-operation was not likely to be more "fertile in every great and good qualification." By an able and profound contemporary writer they were denominated the "Mechanical Speculators;" for they regarded the bulk of mankind as doomed to interminable labour, and concluded that the intellectual powers of man were not to be called into action, or exerted but in a very limited degree except by a few.

When Philosophy appeared to Boethius, to offer him consolation, she related that Socrates triumphed over death, to which he was unjustly adjudged, she standing by him and assisting him. "Of whose inheritance (his opinions and doctrines)," she adds, "when the rout of the Epicureans and Stoics, and several of the other sects, snatched a part, as every one pleased; and I still opposing myself to them, and striving against them; they with one consent fell upon me, as if I had been a part of their prey, and tore this garment, which I had woven with my own hands. Then every one going away with that rag which he had snatched, vainly believed that he had possessed himself of Philosophy, and her whole treasure." Similar to this appears to have been the conduct of the various reformers at the close of the Competitive Age. The Theologians denounced all attempts at moral improvement unaided by their peculiar creeds. The Moral Philosopher excluded from his considerations all but the influence of pre-

cepts. And the Political Economist regarded the bulk of mankind only as instruments for the creation of wealth. Of the mutilated garment of Philosophy, these Political Economists certainly picked up the worst rag they could find.* Philosophers in former ages had indulged in the anticipation of the final triumph of truth and virtue over error and vice; but, during the previous century, extraordinary progress had been made in the knowledge of the nature of man, and in the science of social happiness. Indeed, so closely did many of the theories approximate to our present form of society, and so correct were some of the general principles, that it was expected another generation would perfect the science.

"Such were the sanguine hopes of mankind when a clergyman of the Church of England, the Reverend Mr. Malthus, put forth an "Essay on the

* Never had a philosopher greater reason to congratulate himself upon the steady adherence of his disciples, than Mr. Malthus. Although, as it has been remarked, every new edition of his Essay has chased away some of his old opinions, —whatever new position he may take up, and whatever facts may be brought forward to prove the inutility of his speculations, he is still surrounded by that illustrious band, the Political Economists. We have never read this Essay without being forcibly reminded of the following note of Dr. Purvis, relative to Mr. Malthus: "This Author, I am called upon to say, though he makes general observations of the boldest kind, and with the most decisive tone, contrives for the most part, when he enters upon the detail, so to limit them or explain them away, that it is difficult to ascertain what is really his opinion."—*Gray* versus *Malthus*, by Dr. Purvis.

However humane the intentions of Mr. Malthus may be, it is impossible to mention any author, the *tendency* of whose writings has contributed more to reconcile the opulent to injustice, and to retard the progress of truth. As this phantom of over-population cannot much longer deter us from the correction of real evils, so will it fly before succeeding generations:

Principle of Population," to prove that the numbers of mankind had a tendency te increase geometrically, and food arithmetically, so that too rapid an increase in population was checked either by vice and misery arising from want, or by moral restraint. Now although every individual could produce much more than he consumed,—proving that until no uncultivated spot could be found, subsistence would not only keep pace with, but oversupply, the demand, and that moral or prudential restraint, if really necessary, was much more likely to be observed in the improved state of society contemplated,—yet this population-theory was considered as a death-blow to the speculations of the divine Plato, of More, Sidney, Godwin, Dugald Stewart, &c., &c. The Political Economists worshipped at the shrine of Mr. Malthus, who had, in their estimation, dissipated the fond expectations of a better order of society: and all their reasoning

but should it ever assume a more palpable form, posterity will have acquired a higher degree of intelligence, and will therefore not be more deficient in foresight and superior moral qualities to guard against its evils,

Lord Liverpool has stated a curious fact to allay the fears of the Malthusians. "Between the year 1801 and the year 1811, there was an increase in the population of Great Britain, from 10,900,000 to 12,590,000 souls,—being an increase in the proportion of 14 per cent. And again: that between the year 1811 and the year 1821, there was an increase from 12,590,000 to 14,370,000—being an increase in the proportion of about 17½ per cent."—*Speech of Lord Liverpool on Agricultural Distress*, February 26, 1822.

Now it is rather unlucky for "the theory formed in a closet," that in the year 1800, there was great distress from the scarcity of provisions, as compared with the population; but in 1822, when the population had increased from eleven to fourteen millions, there was great distress in consequence of the *superabundance* of provisions! This is "population pressing against subsistence!!"

proceeded upon this presumption,—that the division of mankind into the rich and the poor, the idle and the industrious, would terminate only with their existence. Such appeared to be the opinions of Ricardo, Mill, and M'Culloch. Here is a small work from which I will read you a specimen.

> "'Unfortunately, the labourers have very little power over the increase or diminution of the national capital, but they are all-powerful in respect to the increase or diminution of the supply of labour. And if they had only good sense and intelligence sufficient to avail themselves of this power, they might, by understocking the market with labour, render their wages high, notwithstanding the demand for their services should happen to be diminished; while if they do not avail themselves of this power, but allow the principle of population to exert its natural tendency to overstock the market with labour, wages will be low, to whatever extent the demand for labour may be increased. It appears, therefore, that the lower classes are in a very great degree the arbiters of their own fortune. What others can do for them is really, to use Mr. Malthus's words, but as the dust of the balance compared with what they can do for themselves.'"*—*M'Culloch's Discourse on Political Economy*, 2nd edition, p. 62.

Saadi.—"Then it would appear, that these Political Economists expected the labourers to act with a degree of foresight and regard to the general welfare of their class, to make present sacrifices for a distant good, and to exhibit a conduct derived

* With a becoming diffidence in perfect accordance with the mutability of his opinions, if not with the boldness of some of his assertions, Mr. Malthus at the conclusion of the third volume observes: "But I shall always be quite ready to blot out any part of the work which is considered by a competent tribunal as having a tendency to prevent the bow from becoming finally straight, and to impede the progress of truth." Secure in the suffrages of the Political Economists, to what other tribunal will he condescend to submit his Protean volumes?

only from a superior education and comprehensive views?"

Douglas.—"And yet the same author observes:

> "'Where wealth has not been amassed, the mind being constantly occupied in providing for the immediate wants of the body, no time is left for its culture; and the views, sentiments, and feelings of the people, become alike contracted, selfish, and illiberal. The possession of a decent competence, or the being able to indulge in other pursuits than those which directly tend to satisfy our animal wants and desires, is necessary to soften the selfish passions, to improve the moral and intellectual character, and to ensure any considerable proficiency in liberal studies and pursuits.'"—*M'Culloch*, p. 3.

Saadi.—"But if Mr. M'Culloch expected the labourer to be one day in possession of this 'decent competence,' so as to acquire enlarged views, it would be his first inquiry,—why, as his labour was the source of all wealth, he was to enjoy only one-sixth of its produce. He would next inquire,—why one or two thousand of his own class could not unite under your system, and consume or exchange all the produce of their own labour, over and above what might be necessary to pay the rent of their land, and the interest of the money advanced, but which could be repaid in a very few years, and the land ultimately purchased. They would say, We will no longer, like sheep and cattle, be subject to the fluctuating demands of a market: and, as all capital is but accumulated stock, every year will add to our riches, so long as a desire for producing surplus wealth may prevail; and, if our numbers increase, we can with ease create a sufficient surplus capital for the purposes of colonization."*

* After an examination of the various systems of equality of Condorcet, Wallace, Godwin,, and Owen, through sixty-six pages, Mr. Malthus triumphantly remarks, "The impossibility

Douglas.—"Excellently repeated, my friend. You are already well qualified to advance the good cause on your return to Persia. The Political Economists appear to have overlooked the vast accession to our productive powers, during the previous half century: hence they adhered to certain maxims laid down by an able writer, Adam Smith, whose work appeared at a time when mechanism

of checking the rate of increase in a state of equality, without resorting to regulations that are unnatural, immoral or cruel, forms an argument at once conclusive against every such system." He then commences the following chapter in these words: "Although the resource of emigration *seems* to be excluded from such perfect societies as the advocates of equality generally contemplate..." And does it "seem to be excluded," to any one but to Mr. Malthus? who, seeing it was a natural resource that would at once refute his argument, carefully avoided throughout his criticism any allusion to emigration. If Plato in his Republic, which he confined to a limited circumference, suggested means for restricting population that were "unnatural and cruel," why must other systems of equality necessarily adopt the same means? But we will venture to say, and we are borne out by facts, that systems of equality are the *only* constitutions of society in which we can be certain that "the moral restraint," if necessary, can be generaliy adopted. At this time there is a society called the Shakers, in America, who do not marry, but live together as members of one family. And the same principles prevail in the society of the Harmonists: "Harmony is truly the abode of peace and industry. The society, however, possesses one principle of so unsocial and dispiriting a character as to throw a shade over the whole scene in a moral sense, and to fill the mind with commiseration for men who can so construe any of the precepts of Christianity into a virtual prohibition of the sacred ties of the married state." After these proofs that the passions can be altogether subdued by education, and early imbibed opinions however absurd, can there remain any doubt of the possibility of their appropriate regulation in societies composed of men of superior intellectual attainments? Happy, indeed, would it have been for mankind, if all the theories which Mr. Malthus has "formed in a closet," had remained there.

had made comparatively but little progress in aid or in substitution of human labour. The great work of this author, 'An Enquiry into the Nature and the Causes of the Wealth of Nations,' was limited to inquiries regarding the *creation* of wealth, without embracing the more comprehensive views of its distribution, and moral effects. But at the commencement of the present century, inquiries into that branch of the subject were unnecessary, as sufficient knowledge had for a time been acquired, and wealth in superfluity abounded. The question which the Political Economists at this period should have solved, was, 'In what manner the abundant wealth which was created with so much facility, could be most beneficially distributed.' I am not at all surprised to find the Political Economists complaining of the little regard that was paid to them, after the few who had investigated their theories were so dissatisfied with the result. The student in other sciences was finally rewarded for his laborious attention, by an accession of wisdom and of new sources of pleasure; but the Political Economists led through a tedious labyrinth their ill-fated votary, who, when he thought that he had reached the promised land, beheld before him a trackless and barren waste—

"'Here, where no springs in murmurs break away,
Or moss-crown'd fountains mitigate the day,
In vain ye hope the dear delights to know,
Which plains more blest, or verdant vales bestow.'"

CHAPTER IX.

"Genius has seen thee in her passionate dreams;
And dim forebodings of thy loveliness,
Haunting the human breast, have there entwined
Those rooted hopes of some sweet place of bliss,
Where friends and lovers meet to part no more."—*Shelley*.

On the following morning the heavy clouds had passed away, and the atmosphere was serene and clear. The fields and hanging woods shone with a more vivid green, and the dazzling radiance of the rising sun called forth all the beauties of the surrounding scenery; while the birds singing in full chorus seemed to hail the return of the glorious sun-beams. Such were the attractions that invited Saadi to quit his rooms at an earlier hour than usual. The observations of Douglas and Margaret on the preceding morning, had convinced him that the principles of the communities were not inimical to true religion, and his mind had regained its wonted serenity. As he walked along the borders of the lake, enjoying the freshness of the morning breeze, he felt his spirits unusually exhilarated. "How inexpressibly dear to me," he exclaimed, "are the persons with whom I have formed an acquaintance in these intelligent societies; seeking to apply the bountiful gifts of Providence to the promotion of each other's happiness! Never can I return to Persia, unattended by a chosen band from the borders of Loch Lomond, to assist in rearing this long-sought temple of felicity."

Saadi insensibly bent his course towards the public baths, which were fronted with a long raised terrace, covered with a veranda, and having rustic seats and cane sofas. As he entered upon the terrace, he observed a tall venerable man in a plaid cloak,

sitting in deep reflection; his hair was white as snow, and though his countenance was furrowed by age, animation still sparkled in his eye. Saadi soon recognized in him the Elder who had delivered the lecture on the Human Character. At the approach of Saadi, he started from his reverie, and invited him to a seat. His first inquiry referred to Saadi's opinion of their communities.

Saadi, having expressed in glowing terms the pleasures he had experienced, begged permission to refer to his lecture, acknowledging that he had since become a convert to the opinion—that "the character is formed *for* and not *by* the individual." "But," he added, "I have often heard it objected to those enlarged views of benevolence inculcated in your communities, that they are too apt to overlook the claims of kindred, and to be wanting in sympathy towards those objects near at hand: but certainly what I have witnessed since my arrival is at variance with that opinion."

"The decisions," replied the Elder, "of literary and speculative men unaided by practical knowledge,* for a long period held mankind in bondage; and it is remarkable, that after Lord Bacon had discovered the unerring path of inductive

* The science of human nature, or rather that of social union, has experienced the fate which Lord Bacon describes, as that of the sciences in general. "Those who have treated the sciences were either empirics or rationalists. The empirics, like ants, only lay up stores, and use them; the rationalists, like spiders, spin webs out of themselves; but the bee takes a middle course, gathering her matter from the flowers of the field and garden, and digesting and preparing it by her native powers. In like manner, that is the true office and work of philosophy, which, not trusting too much to the faculties of the mind, does not lay up the matter afforded by natural history and mechanical experience, entire

reasoning in physics, the world should have been so long perplexed with delusive theories of education and social improvement.—Our great moral poet has justly observed,

"'Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake:
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
His country next, and next all human race:'"

"The expansive benevolence imbibed under our system regards every object, present or remote, that can be benefited by its sympathies; as yon glorious luminary, while it invigorates the hardy oak and the lofty pine of the mountain, cherishes the lovely violet that blooms in solitude. This feeling, interwoven with our earliest associations and strengthened by habit, soon becomes the source of the most refined and exquisite pleasures: but it is a feeling not depending solely upon extraordinary culture for its development, for even in the age of conflicting interests, and in the most barbarous periods, it was in some degree manifested."

Saadi.—"I must, however, acknowledge that those in Persia who are most devoted to the public welfare, too frequently sacrifice their own interests, and the welfare of their families."

The Elder.—"That is very likely; for so numerous are the difficulties and dangers arising from the selfishness, fraud and duplicity of the Competitive System, that the utmost vigilance is required on the part of each head of a family, to protect his

or unfashioned, in the memory, but treasures it, after being first elaborated and digested in the understanding; and therefore we have a good ground of hope, from the close and strict union of the experimental and rational faculty, which have not hitherto been united."—*Lord Bacon's Novum Organum.*

dependants, and to procure for them the necessaries of life. If his mind be enlarged by benevolence, and he is struck with the contemplation of evils flowing from imperfect institutions, he will be apt to neglect that family, to devote himself to the more extended sphere of usefulness.* We have numerous instances in the biographical history of this country, of patriots and men of ardent minds dedicated to the welfare of their species, themselves experiencing great privation and distress. It was the characteristic of Competitive society to generate a collision not only of individual, but also of collective interests. Private considerations would frequently interfere with the claims of patriotism; and this subdivision of benevolence called patriotism, was generally opposed to the principles of universal benevolence. In Co-operative society all these interests are amalgamated. This I will in part illustrate in my own case.—My favourite study is education, the improvement of which is interesting to my country, and to the world at large; but my family have not been neglected by this pursuit of an object of universal interest; they have, in common with the rest of society, participated in the benefit of all useful discoveries, and in the mean time have been supported out of the public store. Neither has my affection for them in any degree been diminished by an ardent desire to promote the general welfare of mankind; rather has it been increased by the solicitude they express for the successful result of my efforts:—it is 'not that I loved Cæsar less, but that I loved Rome more.'"

* Fenelon was accustomed to say, "I love my family better than myself; my country better than my family; and mankind better than my country:—for I am more a Frenchman than a Fenelon, and more a man than a Frenchman."

Saadi.—"But how can the interests of distant countries be identified with yours?"

The Elder.—"Because it is the reciprocal interest of all countries that each should be governed by those principles which will promote with facility the production of the largest portion of staple commodities, in order that as much of them should be distributed in exchange as may be necessary for all; and the regulations that will effect this object are such as are most conducive to the happiness of individual communities.* The pleasures of sympathy are also heightened to those who visit foreign countries where correct principles are acted upon, in meeting with an intelligent and friendly people. Time was, when the inhabitants of this country were eager to restore independence to the Greeks; while their own citizens were experiencing, under the name of freedom, the worst evils of despotism in the monopoly of wealth."

Saadi.—"Blame them not for those exalted sympathies;—who would not have been emulous to fight in the ranks of men animated by the remembrance of their ancient glory, and struggling for their dearest liberties!"

The Elder.—"I censure them not for a conduct which was the necessary result of the age in which they lived, but I revert to that period as exhibiting the consequences of misapplied zeal. In those days

* "Foreign or domestic improvements in machinery will be to such a Community, as they ought to be to all the world, a blessing to the utmost extent. The prosperity of foreign nations, and their improvement in every respect, will be to such a Community a source of sincere congratulation and joy, affording also by immediate imitation the means of domestic improvement, or lowering the cost, and thus increasing the supply, of such foreign produce as may be useful articles of exchange."—*Prospectus of the Cork Co-operative Community.*

there dwelt in the heart of our metropolis a multitude of people in the lowest state of mental degradation, destitute of the common necessaries of life, clothed in rags, and occupying miserable houses in crowded and dirty lanes. Under these distressing circumstances were their children trained, whose career was almost unavoidably one of crime, terminating in a prison, or hastened by an ignominious death. Immediately adjoining this scene of human wretchedness (which was called St. Giles's) were erected, in airy and spacious squares, houses and palaces of great magnificence. They were inhabited by men of immense riches, who were in the enjoyment of every luxury. Now these individuals sympathized in the fate of the Greeks."

Saadi.—"But still they could not have been unmindful of their destitute neighbours, for whom it must have been most fortunate that such an abundance of wealth was near at hand?"

The Elder.—"They occasionally relieved them through the medium of others, for never could they come in contact with scenes that would offend the eye: hence they were deterred from any near approach. But when the cause of the Greeks sprang up, an object of benevolence presented itself, wholly divested of the unsightly and repulsive attendants upon abject poverty, and associated with all the charms of literature and of imagination. There was, however, this important difference in the dispensation of their bounty, that to the Greeks it might prove unavailing, if it ever reached them; whereas, had it been administered at home, it would have been directed under their own immediate observation and control."

Saadi.—"But we must not be surprised that men of education should feel a deep interest in the

descendants of a people so renowned for warlike skill and for the arts of peace, or that they should wish to revive those institutions which had so long claimed the admiration of the world, and on a spot endeared to philosophy and eloquence."

The Elder.—"Are philosophy, eloquence, and the fine arts to be cultivated only in particular countries? If so, let the nations which have once enjoyed those blessings, now in justice yield to others. But it was not the Parian marble only which the hand of a Phidias could have started into life; and if human nature is every where endowed with the same original qualities, to be moulded according to the design of the legislator, the general principles of the best institutions must be applicable in every quarter of the globe.* What could have proved more interesting than to have raised the tottering houses in that retreat of misery, and to have beheld rising in their stead an illustrious community, peopled with those inhabitants and children then in training for the worst purposes, and thus to have given them characters far transcending those of the ancient Greeks!"

* "Compare the national character of each community with the laws and customs by which they are respectively governed, and without an exception, the one will be found the archetype of the other.

"Where, in former ages, the laws and customs established by Lycurgus formed man into a model for martial exploits, and a perfect instrument for war; he is now trained, by other laws and customs, to be the instrument of a despotism which renders him almost or altogether unfit for war. And where the laws and customs of Athens trained the young mind to acquire as high a degree of partial rationality as the history of preceding times records; man is now reduced, by a total change of laws and customs, to the lowest state of mental degradation. Also where, formerly, the superior native American tribes roamed fearlesaly through their trackless

Saadi.—"But would you not have been satisfied with the inflexible justice of an Aristides, the profound wisdom of a Solon, or the refined taste of a Pericles?"

The Elder.—"Those are the distinguished characters which should have re-appeared; not in the midst of an Athenian rabble, prepared upon the slightest occasions to sacrifice their best friends and their most valuable citizens,* but among an enlightened people, not one of which should have been incapable of justly appreciating their sublime virtues. Nor should the arts and sciences have been held in less estimation; and sculpture would have rivalled the noblest relics of antiquity: for even in the purlieus of that most degraded spot might have been discovered minds† to conceive and hands to execute, if the national governors had possessed the faculty of calling them into action."

Saadi.—"Since my arrival, my companion

forests, uniformly exhibiting the hardy, penetrating, elevated, and sincere character, which was at a loss to comprehend how a rational being could desire to possess more than his nature could enjoy; now, on the very same soil, in the same climate, characters are formed under laws and customs so opposite, that all their bodily and mental faculties are individually exerted to obtain, if possible, ten thousand times more than any man can enjoy."—*Owen's Essays*, p. 136.

* "The ostracism of the Greeks was a sacrifice of valuable men made to epidemic envy, and often applied as an infallible remedy to cure and prevent the mischiefs of popular spleen and rancour. A victim of state often appeases the murmurs of a whole nation, and after-ages frequently wonder at barbarities of this nature, which under the same *circumstances* they would have committed themselves."—*Mandeville.*

† "But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial current of the soul."

Douglas has shown me the opinions of some of the influential characters of that period, upon a modification of your present system; and I could not but express my surprise at their unwillingness to make so interesting an experiment. The proposal originated in the distresses of Ireland, and is contained in the 'Report of a Committee.'"

The Elder.—"I remember that singular production: but it was one to be expected from those who considered it their duty to guard against innovation,* and more especially an innovation which they falsely imagined would lead to consequences detrimental to their own interests. To submit such a proposition to their decision was something like sending the physician who had written in dispraise of apple tarts, to be tried before a tribunal composed of children. There were, however, some members of the government who had not given a very decided opinion upon the proposed scheme; and it was thought that they would have been disposed to make an experiment, if their colleagues in office had not been unwilling. There must have been some circumstances with which we are not acquainted, that prevented the distinct avowal of their sentiments."

Saadi.—"But is the history of those times silent upon that point?"

* "If men, during ages of extensive reflection, and employed in the search of improvement, are wedded to their institutions; and, labouring under many acknowledged inconveniences, cannot break loose from the trammels of custom; what shall we suppose their humour to have been in the times of Romulus and Lycurgus? They were not surely more disposed to embrace the schemes of innovators, or to shake off the impressions of habit; they were not more pliant and ductile, when their knowledge was less; not more capable of refinement, when their minds were more circumscribed."—*Ferguson on Civil Society.*

The Elder.—"The intense interest that was almost universally excited by the change which speedily followed, so occupied the minds of men, that the record of trifling circumstances was not attended to."

Saadi.—"But scanty as the materials of your history at that period may have been, I presume it must be known what were the sentiments of the king.—is it supposed that he was disinclined to the measure?"

The Elder.—"So far as the character of the king was known, he would have derived the most heart-felt pleasure from the adoption of any plans calculated to improve the condition of his people;* for it appears that upon all occasions he endeavoured to conciliate his subjects. No sooner was it intimated that a visit to this part of the island, and to Ireland would gratify the inhabitants of the two kingdoms, than he made preparations to depart, when state affairs would permit. And at a period when the funds arising from benevolent subscriptions for the relief of the distressed manufacturers were nearly exhausted, munificent donations from the king were sent to their relief. But with regard to any general system of policy, whether foreign or domestic, the Ministers were responsible: and as they had concluded that the scheme was visionary, they were prevented from detecting their mistakes by further inquiry; and thus the country was for some time deprived of the only practical measure that could establish permanent and general prosperity."

* "Rank, station, honours, are nothing; but to feel that I live in the hearts of my subjects is to me the most exalted happiness."—*George IV, on landing upon the shores of Ireland.*

At this moment Douglas arrived. "You have," said he, addressing himself to Saadi, after bowing respectfully to the Elder, "quitted your rooms at an earlier hour than usual this morning; I have been seeking you in various directions, for I have news to tell you. A telegraphic communication announces the approach of about five hundred individuals from distant communities,—they come to visit those who have lately returned from Batavia. They will arrive about mid-day, and the afternoon will be spent in various amusements, which, if the day should continue favourable, will be chiefly in the open air. This fine morning can be devoted to the botanic and flower gardens, as also to the museums."—"And do not omit," said the Elder, "to show our young friend the curious Arabian illuminated Koran in the Oriental cabinet."

Douglas and Saadi took their leave: and as they returned to the hall to breakfast, Douglas observed that the interesting old man they had just parted with was Henry Mackenzie, the grandfather of Margaret. "If there is any difference," said he, "in the ardour with which we seek the extension of our system, the feelings of the venerable Mackenzie are more intensely engaged in that important object. He has profoundly studied the human mind, and he is generally appealed to upon any difficulty by metaphysical students."

After breakfast the two friends proceeded to the gardens;—they were inclosed by thick and lofty hedges of white-thorn, which sheltered them from the cold winds: the hot-houses were extensive and complete; the gardens were subdivided by dwarf hedges of laurel. A number of girls and boys were busily engaged, the latter with their barrows and spades. The surrounding vegetation was highly

luxuriant. In one of the flower gardens they found Margaret Mackenzie with a few of her companions, occupied in the care of some rose trees. "What pursuit," observed Saadi to her, "can yield more pleasure than the one in which you are engaged, promoting the growth of the tree, until your care is rewarded by the beautiful development of the full-blown flower?"—"Interesting as this occupation is," replied Margaret, "its gratifications fall far short of those which the cultivation of the infant mind affords.* With all our care we cannot produce a flower of surpassing or inimitable beauty; we know the utmost boundary of our efforts: but in cultivating the rising generation, we are conscious of the power of forming minds superior to those that have gone before, as every age adds something to the accumulation of knowledge; and the hope of applying this power with success animates us in all our endeavours.† Nor is there a more interesting or curious process in nature, than the operations which the mind displays, from the early dawn of reason to its gradual advancement, and in the full expansion of its powers."

* "To aid thy mind's developement,—to watch
Thy dawn of little joys,—to sit and see
Almost thy very growth,—to view thee catch
Knowledge of objects, wonders yet to thee!"

† "Perhaps there is no higher proof of the excellency of man than this,—that to a mind properly cultivated, whatever is bounded is little. The mind is continually labouring to advance, step by step, through successive gradations of excellence, towards perfection, which is dimly seen, at a great though not hopeless distance, and which we must always follow because we never can attain; but the pursuit rewards itself: one truth teaches another, and our store is always increasing, though nature can never be exhausted."—*Sir Joshua Reynolds: 9th Discourse.*

Saadi.—"Aud yet one of your poets, in depicting the pleasures arising from the various objects in nature, describes them as considerably heightened by the absence of man himself.

"'There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.'"

Douglas.—"But where in the whole range of the creation do we behold an object 'so wonderful, so complicate' as man. Even as the 'paragon of animals,' he exhibits in the curious mechanism of the eye, and in the faculty of hearing, a specimen of divine workmanship: in common with others, he is endued with senses which enable him to enjoy the fruits of the earth and the freshness of the mountain breeze, but he is the only being capable of contemplating, and of taking delight in, the beauty and order of the universe; if the inlets of his knowledge are of themselves sufficient to excite our wonder and admiration, how inimitable must be that faculty which enables him to treasure up knowledge for the guidance of his future conduct, and to transmit the inestimable riches of the mind to succeeding ages:—yet this is the being, 'a little lower than the angels,' whom the poet would exclude from his description of the beauties of nature, the only object that could impart intelligence and additional interest to his scene. But the poet was right; for in his days, institutions, the offspring of ignorance, had marred the fairest work in the creation."

"By way of antithesis to your stanza, allow me to repeat an extract in prose from a contemporary author.

"'Man in a state of simplicity, uncorrupted by the influence of bad education, bad examples, and bad government, possesses a taste for all that is good and beautiful. He is capable of a degree of moral and intellectual improvement, which advances his nature to a participation with the divine. The world, in all its magnificence, appears to him one vast theatre, richly adorned and illuminated, into which he is freely admitted, to enjoy the glorious spectacle. Acknowledging no natural superior but the great Architect of the whole fabric, he partakes the delight with conscious dignity, and glows with gratitude. Pleased with himself and all around him, his heart dilates with benevolence, as well as piety; and he finds his joys augmented by communication. His countenance cheerful, his mien erect, he rejoices in existence. Life is a continual feast to him, highly seasoned by virtue, by liberty, by mutual affection. God formed him to be happy, and he becomes so, thus fortunately unmolested by false policy and oppression. Religion, reason, nature, are his guides through the whole of his existence, and the whole is happy. Virtuous independence, the sun which irradiates the morning of his day, and warms its noon, tinges the serene evening with every beautiful variety of colour, and on the pillow of religious hope he sinks to repose in the bosom of Providence.'"—*Dr. Knox.*

Saadi.—"I know not in what quarter of the globe the author could in this day have found man in that state of superior civilization he has so beautifully described,—he must have anticipated the formation of your communities. I certainly could not have expected either from my experience or reading, to have discovered Societies so free from crime, and in the enjoyment of so much happiness as yours."

Margaret.—"Probably you had not investigated the subject with much attention, or you would have perceived that the causes of crime were generally

inherent in the constitution of societies. By observing what crimes were peculiar to each society, or to each class in a society, the causes could be easily traced. All history, from the creation of the world to the present period, has proved that the character is formed by the united influence of domestic, national, and other circumstances acting upon the disposition imparted by nature to the individual."

Douglas.—"In Persia, you would deem us all profound metaphysicians: but we do not build upon mere conjecture regarding mind; for the most important facts in this branch of philosophy lie as open to common observation where interest is excited, as the most obvious laws of nature."*

After visiting the various gardens, museums, and theatres of anatomy, they returned to their respective apartments. When the sound of the bugle announced the hour of dining, Saadi repaired to the hall. The visitors on reaching Loch Lomond had divided into parties of fifty each, in order to be conveniently accommodated at the different communities. There were thirty in the dining-room; but the visitors were all separated, and each was seated near those who had been long absent. The dinner over, the inhabitants and their friends began to assemble on the borders of the lake, and upon the islands, as they were attracted by the different diversions. The amusements were of a nature likely to interest strangers, being of a local character. There were several sailing and rowing matches, with a splendid regatta. In the narrow

* "Physical and mathematical truths," says Dr. Beattie, "are often abstruse; but facts and experiments relating to the human mind, when expressed in proper words, ought to be obvious to all."—*Introduction to Essay on Truth.*

part of the lake, and not far from Rob Roy's Cave, a band of music was stationed a short distance up the mountain, and another upon the side of a hill on the opposite shore; these bands played alternately, and sometimes together, or responsive to each other. All the neighbouring communities participated in the festivities, which were chiefly confined to the upper part of the Loch. Near Tarbert there was erected a circle with seats, rising one above the other in imitation of the Colosseum at Rome, but upon a smaller scale, with benches for about two thousand persons; upon these the elders were seated, to see the young people dance in the area, which was a fine turf surrounded by a border of flowers, bounded by dwarf shrubs. The numerous assemblage of cheerful individuals tastefully attired, of superior manners, together with the vessels decorated with colours, and the bands of music at different stations, all contributed to render the scene highly brilliant, and surpassing any thing of the kind that Saadi had ever before witnessed. As the sun declined, the music played an air commencing, "Low sinks the Orb of Day," accompanied by innumerable voices; sometimes the voices of females only, then of boys, and afterwards of men, while all appeared to feel the most lively interest in the scene. The leader of the band took a conspicuous station, and with his signal the most exact time was preserved. The effect of the grandeur of the scenery gilded by the rays of the setting sun, was heightened by the harmonious voices of a happy people, in whom Saadi had become warmly interested. For half an hour after the sun had gone down the company promenaded in the colonnades and groves, when there was a brilliant display of fireworks. Upon one of the islands there

was a small wooden structure, in imitation of a temple, erected for the occasion; it was illuminated with gas in glasses of various colours. At nine o'clock the concerts and balls commenced, and lasted till eleven.—On his return, Saadi found that his two faithful attendants had been before him: they had trimmed his lamp and prepared his coffee, notwithstanding they appeared fatigued with the exertions of the day. Saadi recommended them to retire to rest.

CHAPTER X.

"Welcome, ye marshy heaths! ye pathless woods,
Where the rude native rests his wearied frame
Beneath the sheltering shade; where when the storm,
As rough and bleak it rolls along the sky,
Benumbs his naked limbs, he flies to seek
The dripping shelter. Welcome, ye wild plains
Unbroken by the plough, undelved by hand
Of patient rustic."—*Southey.*

THE festivities of the preceding day did not interrupt the customary pursuits of the communities; but Saadi, wishing to indulge himself in his occasional retirement, spent the chief part of the morning in straying among the mountains, with a volume of poems in his hand, containing, with other of his favourite pieces, "Clifton Grove" by Kirke White.—Douglas saw him about mid-day sitting under a branching oak, and watching the gambols of a herd of deer in the valley beneath. He waited his descent, when he invited him to a beautiful alcove close to the margin of the water, and by the side of a mountain stream that fell over a jutting rock into the lake. This was a favourite resort of

Margaret Mackenzie, and it was indebted to her elegant taste for its chief embellishments. A mirror, with a frame formed of shells fronting the entrance, reflected the opposite mountains and the boats as they passed; over the mirror was a small marble tablet with the following inscription;

> ——— "Gaze, stranger, here!
> And let thy soften'd heart intensely feel
> How good, how lovely, Nature!"

There were other poetical extracts inscribed on boards encircled with wreaths of flowers beautifully painted, some half-concealed by the jessamine that spread itself luxuriantly around the interior of the alcove. The entrance was a rustic portal covered with ivy; while the mignionette on each side, and a stand of flowers in the centre, yielded a most delicious fragrance.—"What have you there?" inquired Saadi, seeing that Douglas held a large scroll in his hand.

Douglas.—"Two letters supposed to have been written by a youth in London, who had been sent there with a deputation from Manchester, during the year 1826, to inquire what relief was in contemplation for the distressed manufacturers. It is however in the same hand-writing as the manuscript at the end of the Report of the Irish Committee: and, as the narrative is equally at variance in many respects with the character of those times, it is probable that with some truth a considerable portion of fiction is blended.—Allusion is made to the Report of an Emigration Committee, which is not extant, but its object may be learnt from the letters themselves."

Saadi.—"Believe me, Douglas, I was not very anxious to hear more of these Reports of Committees, but I must confess the subject awakens my

curiosity.—Emigration as the means of relief! why I thought their miseries arose from possessing too much? When the Grecian colony was led forth by Miltiades to the Golden Chersonesus, they went to seek a greater extent of territory, their own being insufficient for the supply of their wants. If there is time before the bugle announces the dinner hour, I should be happy to hear it."

Douglas.—"On the back of the scroll is written as follows:—'Charles Wansford, the son of poor parents, weavers at Bradford, evinced such precocity of talent, that at the age of sixteen he was sent with a deputation from the artisans to London, to ascertain what measures were in progress for the relief of the unemployed.' The manuscript contains two letters addressed by him to his brother Henry, disclosing some particulars in the history of that period."

LETTER I.

Charles Wansford to his brother Henry.

The melancholy errand that brought me hither has prevented my noticing, except in a slight manner, the magnificence of this great metropolis: but I am so overwhelmed with anxiety for the distresses of our dear parents, that I can scarcely allow myself a moment's relief in the contemplation of any other object. Indeed our condition is truly pitiable; —to behold an industrious family in vain seeking employment; a father and mother hastening to a premature grave, and their children languishing for food without any prospect of relief, although we are told there is plenty in the land,—are reflections too afflicting for the stoutest heart to bear.—You remember, Henry, that dreadful period before the

London Benevolent Society afforded us a seasonable relief, when famine had almost approached our doors, we were prevailed upon to attend a public meeting on the Downs. With what horror did we shrink from the insidious and wicked proposal of an appeal to arms! We suspected at the time that those who would have instigated us to the commission of crimes, the bare mention of which chills me with horror, were actuated by motives widely different from those which had drawn the wretched sufferers to the spot. They told us that the higher classes delighted in oppression, and that they were deaf to the cries of hunger and distress. Since our arrival, we have had interviews with many influential persons, all anxiously inquiring and seeking the means of relief; and at no period has so strong a desire been manifested by all ranks to elevate the labourers in the scale of society. But the different classes are so much unknown to each other, that severe distress is not heard of even in contiguous districts; and the sufferers of Manchester or even of London may be as unheeded as those who are enduring the calamities of an earthquake in the Caraccas.

Among the various remedies that have been suggested, that of Emigration upon a large scale has excited some attention. The publication of a Report of the committee has created a strong sensation, and led to remarkable events. Through the interest of one of the County members, our deputation was admitted into the House of Commons just as the members of the Committee appeared at the bar by order of the Speaker. He informed them, that "while there was such abundance of food, he could perceive no necessity for emigration; but at a period of general calamity he was not unwilling to try various experiments, if they were not attended with

any material sacrifices, and more especially as there might be some portion of the community whose presence could be dispensed with;—he chiefly alluded to those who with the best intentions had failed in being of any essential service to their country: among those were the Committee themselves; and as they had bestowed great attention on the advantages of emigration, and were well apprised of its difficulties, they would be better prepared than any other individuals to encounter danger."

It is impossible for me to convey an adequate idea of the consternation and dismay that were depicted in the countenances of the committee. They replied, that although they had recommended emigration, they were influenced by the opinions of the Political Economists. "If that be the case," rejoined the Speaker, "they shall certainly accompany you. In the mean time let them be called in."

The Political Economists entered with a remarkable air of self-sufficiency and gaiety, and their countenances displayed a singular contrast to the downcast looks of the Committee. But when the determination of the Speaker was made known to them, they were no longer to be distinguished at a short distance from their partners in distress. They informed the Speaker that "they were greatly surprised and mortified to find that it was proposed they should emigrate; as they never contemplated such a measure, except for those who were unemployed, and not in possession of a 'decent competence.' They feared that their motives had been misrepresented; as they had been exposed to much vulgar abuse, notwithstanding they had long laboured for the public good, in prosecuting their profound researches. They therefore trusted that

the Speaker would allow them to remain at home, and dispatch those who were totally destitute."—The Speaker rose, and with a voice and manner that reminded me of the descriptions we have read of a Roman senator, addressed them as follows:

"What unavailing complaints of persecution do I hear! They cannot be the voices of men whose minds are congenial with those sublime spirits, devoted even to the termination of their earthly existence in conferring lasting benefits upon mankind! those who travelled many a weary pilgrimage in rescuing the oppressed, or in administering succour to the afflicted! or those who in proclaiming their valuable discoveries in the sciences have been exposed to the scoffs of interested prejudice, and to the contumely and insults of pride and ignorance!—nor can they proceed from such as are animated by kindred feelings with those immortal reformers, whose unshrinking integrity and unconquerable perseverance triumphed over imprisonment, torture, and even death itself, and, at length, silenced the thunders of the Vatican! These are the characters with whom you can never hope to rank, until time and circumstances have inspired you with the same zeal in the sacred cause of truth, which you have hitherto displayed in the propagation of error. You have propounded theories flattering to the prejudices of the rich, but which have consigned the people to endless and unrequited toil, to starvation, or to banishment; *—your crude theories have been worse than useless; they have driven from the land

* "It has been, and still is, a received opinion among theorists in political economy, that man can provide better for himself, and more advantageously for the public, when left to his own individual exertion, opposed to, and in competition with, his fellows, than when aided by any social arrangement,

the only man capable of restoring immediate prosperity to the country;—him you affected to esteem a visionary, while you murmur at the epithets applied to your own conflicting opinions. Diligently have I perused the arguments on both sides; and I must acknowledge that your reasoning has been more unintelligible, and your expressions less courteous, than those of your opponents.

"Never can we banish the producers of wealth. On the contrary, we will enable those who are desirous of employment to supply their mutual wants;—if you *must* have emigration, let the idle consumers alone depart from the land of their fathers. Have we not from time immemorial endeavoured to instil into the minds of the people a love of their country? and, if we offer violence to their most interesting associations, and dispatch them away, will they not reply with the Canadian chiefs, who, when solicited to emigrate, exclaimed,—'What! shall we say to the bones of our fathers, Arise, and go with us into a foreign land?'

"The reasons which you offer as an excuse for

which shall unite his interests individually and generally with society. This principle of individual interest, opposed as it is perpetually, to the public good, is considered by the most celebrated political economists, to be the corner-stone of the social system, and without which, society could not subsist.—Yet when they shall discover the wonderful effects, which combination and unity can produce, they will acknowledge that the present arrangement of society is the most anti-social, impolitic, and irrational, that can be devised: that under its influence, all the superior and valuable qualities of human nature are repressed from infancy, and that the most unnatural means are used to bring out the most injurious propensities:—in short, that the utmost pains are taken to make that which by nature is the most delightful compound for producing excellence and happiness, absurd, imbecile, and wretched."—*Owen's Report to the County of Lanark.*

your remaining in England, are with me the most cogent for your departure: for with all the facilities that can be afforded to emigrants, unforeseen difficulties may arise; and who so skilled to overcome them, as those who have drunk deep at the fountains of political wisdom? or who so well armed with the means of carrying their schemes into effect, as those who are at least in possession of a 'decent competence?' I will, however, offer you some advice and local information regarding the countries to which you are destined.

"Should the fears of a redundant population still annoy you;—should this hobgoblin pursue you across the Atlantic, and drive you breathless into the Shawnee Country, there you will discover no grounds for alarm: for in that thinly peopled continent, population (to use one of your favourite sentences) may 'go on doubling' for many centuries to come; and besides, so interminable are the forests of lofty trees and thick underwood, that ages must elapse ere 'the supply of labour can exceed the demand.' Each of you therefore may take unto himself a squaw, and cultivate connubial bliss, fearless of the consequences either to himself, to his immediate descendants, or even to a remote posterity.

"If you should be induced to travel towards the south, you must proceed with the utmost caution, for at every step you will be in danger of treading upon a rattle-snake.—I am however happy to inform you, that there is a remedy recently discovered for this calamity, and which proves after a protracted but painful illness an infallible cure for the severest bite.—Among the extensive marshes, the draining of which will yield you constant employment, swarms of musquitos will assail you; but, as phi-

losophers have observed, there is seldom an evil without its attendant good,—the more you are tormented by these pestiferous insects, the more protection you will require; and thus increased activity will be given to the gauze manufactories of the mother country.

"In those remote and desolate regions, when far removed from the seductive allurements of society, your minds will be abstracted, and you will view all things with the single eye of truth. Alike subject to those frailties of human nature which *you* deem incurable, here you may have felt a latent and unconscious bias in favour of the higher classes;—stars, garters, and the glittering coronet, alas! few can resist: and even the claret and burgundy you have imbibed at the tables of the great, may have given to your sentiments a tinge. But when the eye meets nothing but the gloomy forest, or the cheerless vapours of dreary and unbounded marshes,—then will you fall back upon your own resources; and still holding us in affectionate remembrance, you will transmit the fruits of your deep musings and solitary cogitations.

"As the first dawning of the sciences arose in Arabia, and from thence passed to the westward through Egypt and Greece, and we are now reflecting the light of knowledge upon those who once deemed us barbarians; so may Europe be destined to receive instruction from the Blackwoods-men in the wilds of America.

"Preparatory to these achievements,—and, as I am informed that you have affected to despise some of the most able productions of your opponents, which you are unable to refute, or unwilling to investigate,—I recommend to your careful perusal, 'Owen's Essays on the Formation of Character,'

and 'Thompson's Distribution of Wealth.' The judgment you may pass on these works will enable the public to decide how far you have emancipated yourselves from the character given of you many years since by D'Israeli, and which for your edification I will repeat.

"'Absorbed in the contemplation of material objects, and rejecting whatever does not enter into their own restricted notions of *utility*, these cold arithmetical seers, with nothing but millions in their imaginations, and whose choicest works of art are spinning-jennies, have valued the intellectual tasks of the library and the *studio* by 'the demand and the supply.'

"'In their commercial, agricultural, and manufacturing view of human nature, addressing society by its most pressing wants and its coarsest feelings, they limit the moral and physical existence of man by speculative tables of population. Planning and levelling society down in their carpentry of human nature, they would yoke and harness the loftier spirits to one common and vulgar destination. Man is considered only as he wheels on the wharf, or as he spins in the factory. But man, as a recluse being of meditation, or impelled to action by more generous passions, has been struck out of the system of our Political Economists.'*

"I hope you will earnestly endeavour to profit by these remarks, and henceforward consider man as destined to act a more distinguished part than merely to supply his animal desires,—that you will not display so much laborious trifling in teaching us that which has long been known; for we require not to be informed how to create wealth,—it exists

* D'Israeli on the Literary Character.

scheme of Mr. Owen's—which appears to be a system of equality,—was strenuously recommended by an individual whose name is Henry Neville. The meeting in general without any hesitation condemned it, and some indulged in ridicule. A few, however, promised to attend a committee which he said was to be held at the Office of the "London Co-operative Society" on the following evening.

When Neville discovered that I was attached to the Manchester deputation, he earnestly intreated me to attend, and offered to accompany me thither. I was somewhat interested by the remarkable zeal with which he enforced his measure, although I concurred with the rest, in thinking that the perversity of human nature presented an insuperable obstacle to the success of any plan of equal possessions.

On the following evening Henry Neville arrived an hour before the appointed time, being desirous of having some conversation with me previous to the meeting. So agreeable was our *tête-à-tête* that we prolonged it until St. Martin's clock reminded us that the hour had arrived when we should have joined the society. The particulars of this conversation I must however relate to you.—Having requested him to favour me with the origin of the society, and of his connexion with it,—as near as I can recollect he replied in the following words.

"Two or three years previous to 1817, when Mr. Owen held his first public meeting in London, I met with his 'Essays on the Formation of the Human Character.' I became impressed with the truths that were there unfolded, and which to me were new. I could not, however, perceive their practical application: but when the principles of the 'New View of Society' were announced, I was

enabled, by the previous perusal of that important introductory work, to comprehend the grand outline and the harmony of the system.

So clearly was the subject defined to my mind, that I concluded the general principles would be obvious to society at large, and that in the coming year we should witness the commencement of a glorious æra. Too soon were these sanguine hopes disappointed, and I discovered that much time must elapse before the preconceived opinions of mankind would yield to the force of truth, however clearly demonstrated:—but I must admit, that to this day the subject has not been presented to the public in a condensed and scientific form. Notwithstanding there is considerable eloquence and energy in Mr. Owen's relations, he appears to be deficient in that consecutive development of his system so necessary for the instruction of an audience, and more particularly of one that has no prepossessions in its favour. For those who will take some pains to inform themselves, there is an ample store of useful knowledge, and all that is requisite, to be found in his published works: but the misfortune is, that there is a disinclination for inquiry to be overcome; and this makes it the more necessary that the path should be rendered smooth, and free from obstructions. Sometimes, indeed, he begins with the first principles of the science; but, after making some progress, he bounds off with an enthusiasm which, to those who can participate in his feelings, is delightful. It is not, however, in this way that a learner can be instructed. He must be led on by measured steps, and feel secure and well grounded at every advance;—'one link broken, the whole chain is destroyed.' These rapturous flights, however gratifying they may be, dazzle the imagination,

and seldom will his pupil regain the path from which he had deviated. Although I consider it absolutely necessary that the system should be given to the world in a connected and elementary form, divested of all that is extraneous, I must confess that for my own gratification I prefer the compositions of Mr. Owen, as they are, glowing with the anticipation of general happiness in the speedy ascendancy of truth.

"You would be delighted with his character. I have been upon most of his committees, and attended all his public meetings. With what unwearied patience has he explained the details of his plans to the humblest individuals!—with what calmness has he endured the vulgarity of the ignorant, the ridicule of the superficial, and the arrogance of the proud! When the tumultuous assembly was disturbed by the puny orators, who, finding the system they came purposely to oppose was invulnerable, turned their weapons upon each other, he permitted the effusion of angry feeling to subside, before he attempted to explain a system that would reconcile all their differences.

"Displaying great circumspection upon all important affairs of business, he has still, in the disposal of the funds set apart for the promotion of the great object of his life, been frequently imposed upon by pretended zealots in the cause of humanity. But it is not merely in the misapplication of money that these characters have obstructed his progress; often have they driven from his aid men of rank and influence. You must not however imagine that he is, as I before observed, wanting in prudence, in the arrangement of affairs of consequence: it is only when engaged in the promulgation of the 'New Views' that he would fain persuade himself that all

men are, what he is certain they can be made. Happy indeed shall we be, when this irksome caution may be thrown aside; when we shall dwell in a community where no motive to deceive will exist, and where 'there shall be none to make us afraid.'"

The unreserved manner in which Henry Neville addressed me, who, comparatively speaking, was a stranger to him, raised my curiosity, and I endeavoured to penetrate his character. As he appeared to observe my surprise mingled with pleasure, when I thanked him for his frank and friendly communications, he took occasion to remark, that he always derived gratification from an intercourse with those who evinced an unprejudiced love of truth, and who, in a collision of opinions, sought to gain information rather than a disingenuous triumph over an adversary. "With such companions," said he, "who would not prefer society to solitude! But to be condemned to listen to the various expedients of individuals to supplant each other; to congratulate one upon his advancement, which may have occasioned the oppression of hundreds: to hear praise awarded where there can be no merit, and to observe punishment inflicted by those who, if there be any crime, are themselves the most criminal, because the means of prevention are under their control;*—who would not rather fly from the con-

* "I think of those in this world's wilderness
Who wander on and find no home of rest,
Till to the grave they go! them Poverty,
Hollow-eyed fiend, the child of Wealth and Power,
Bad offspring of worse parents, aye afflicts,
Cankering with her foul mildews the chill'd heart;—
Them Want with scorpion scourge drives to the den
Of Guilt;—them Slaughter for the price of death
Throws to her raven brood. Oh, not on them,
God of eternal Justice! not on them
Let fall thy thunder!"

templation of the miserable policies of man, to enjoy in retirement those beautiful scenes where Providence dispenses her gifts with an unsparing and impartial hand! I fear that another generation must pass way before all shall be fulfilled. In the mean time we must be content to be misunderstood by the world, and to incur the imputation of selfishness, even while all our efforts are directed to the accumulation of means to build up a system in which the desire for individual exclusive possessions shall be for ever banished."

On arriving at the rooms of the society, we found about forty members assembled, who were chiefly engaged in reading the communications of correspondents. As it was not one of the evenings devoted to discussion, I had an opportunity of conversing with several of them. The object of this society is to diffuse a knowledge of the principle of co-operative communities, in contra-distinction to that of the existing system of individual competition. There are already two practical experiments going forward: one at New Harmony in the neighbourhood of Indiana in America; and another at Orbiston, near Hamilton, in Scotland, where suitable buildings of some magnitude have been erected. A prospectus has also been issued for the formation of a community in the vicinity of Cork. Some of the members regard these attempts as premature, and are apprehensive that a failure might increase the public doubts of the efficacy of the principle; whereas inadequate means, both in money, and in a knowledge of practice, on the part of the conductors, would be the sole cause of their want of success. For, say they, the grand results we look forward to, can be realized only by a community, the members of which have been trained from infancy in correct

principles; and the system must necessarily commence under disadvantages, in consequence of the acquired feelings and habits of mankind. We should therefore avail ourselves of every facility which pecuniary means can bring to our aid, and dispense with none of the advantages of comprehensive and complete arrangements.

I observed upon one of the tables the Report of the Emigration Committee; and, at the suggestion of Henry Neville, I extracted the following opening paragraph.

> "There are extensive districts in Ireland, and districts in England and Scotland, where the population is redundant; in other words, where there exist a very considerable proportion of able-bodied and active labourers, beyond the number to which any *existing* demand for labour can afford employment:—That the effect of this redundancy is not only to reduce a part of this population to a great degree of destitution and misery, but also to deteriorate the general condition of the labouring classes:—That by its producing a supply of labour in excess as compared with the demand, the wages of labour are necessarily reduced to a minimum which is utterly insufficient to supply that population with those means of support and subsistence which are necessary to secure a healthy and satisfactory condition of the community:—That in England, this redundant population has been in part supported by a parochial rate, which, according to the reports and evidence of former committees specially appointed to consider the subject, threatens, in its extreme tendency, to absorb the whole rental of the country; and that in Ireland, where no such parochial rate exits by law, and where the redundancy is found in a still greater degree, a considerable part of the population is dependant for the means of support on the precarious source of charity, or is *compelled to resort to habits of plunder and spoliation for the actual means of subsistence.*"

"There," said Neville, after I had finished transcribing the passage, "you observe that the members of the committee,—those who enact laws

for the punishment of robbery and theft,—proclaim to the world that men are *compelled* to live by 'plunder and spoliation.' But certainly truth is at last making some progress. The redundancy is not considered in relation to the quantity of food, but to the means of procuring it,—to the existing demand for labour; in other words, to the institutions of the country. But whenever a redundancy appeared, and from whatever cause, the disciples of Mr. Malthus pointed to it as an irresistible proof of their sagacity." "Here," said he, "in the last number of the Quarterly Review, the cause is referred to:—this you must also transcribe."

> "The various machinery now used in manufacturing cotton has enabled one man to perform the work of 150. Now the lowest computation supposes 280,000 men,—some say 350,000 men,—to be employed in it Hence the work now performed in this *single branch*, would, half a century ago, have required 42,000,000 of men,—according to some, 53,000,000; that is to say, at the lowest computation, more than twice as many men, women, or children, as now people the British Island."

"At this period," proceeded Neville, "there is scarcely any branch of manufacture or any employment, not excepting even the management of vessels, in which manual labour is not superseded by machinery. That the Political Economists, who will soon be cultivating 'land of the first quality' in a remote region, should have beheld the continued increase in this enormous addition to the supply of labour, and yet expect that the working classes could accommodate the supply to the demand, is sufficient to account for their numerous inconsistencies."

I am much inclined to think that the plans recommended by this society are the only remedy ade-

quate to the magnitude of our difficulties; and I will, in a few days, furnish you with some papers which will explain more fully the general principles as well as the details of the projected communities.

CHARLES WANSFORD.

After the perusal of the manuscript Saadi retired for the purpose of writing to Almured, as a vessel was on the point of sailing from Greenock. Before the hour of rest was arrived, he had completed the following letter.

CHAPTER XII.

"The friends of reason, and the guides of youth,
Whose language breathed the eloquence of truth;
Whose life beyond preceptive wisdom taught
The great in conduct and the pure in thought;—
These still exist."—*Rogers.*

Saadi to Almured.

REJOICE, my revered friend,—rejoice, Almured, for soon shall Persia be happy under the benignity of your councils. Often have I listened with scepticism to your glowing descriptions of the future happiness of man, when his changing policies should be superseded by the invariable principles of science; but now I have ceased to wonder at your enthusiasm, and I look back with surprise at my own ignorance, when observing the simplicity of the regulations by which these societies are governed.

The letter I addressed to you within two days of my arrival, conveyed an account of the external

in superfluity: instruct us rather how we can best apply it so as to improve our moral and intellectual character."

A few days afterwards, while standing at the window of my apartment, which is an attic at the lower end of St. Martin's Court, I was surprised to see a procession pass along the Strand to take water at Hungerford Stairs. They proved to be the Political Economists themselves, with a numerous body of emigrants. The cavalcade was preceded by a gentlemen in black: his hat was slouched over his eyes; and the brim, which was somewhat broad, appeared to have been once fastened up in a clerical shape, but the loops had given way, and left it doubtful whether the wearer was still a clergyman or not: he held in his hand a large manuscript, which he was perpetually altering; and I have since been informed by those who stood near, that the words 'Principle of Population' was conspicuous, and that there was an astonishing number of corrections:—his countenance was melancholy, and betrayed symptoms of disappointment,—

> "With broken lyre and cheek serenely pale,
> Lo! sad Alcæus wanders down the vale."

The Political Economists followed him at some distance, but with reluctant step; for they now regarded him as the author of all their calamities; although in the zenith of his fame they attended constantly at his levees, and repeated his decisions to the wondering multitude as the oracles of wisdom; little dreaming into what a labyrinth of error he would lead them. At a short distance from the Economists there was a numerous body of emigrants hastening away, alarmed by the fears of a redundant population. Although their departure was

considered as a happy release to the country, and St. Martin's bells rang a muffled yet merry peal, as if participating in the rejoicing tempered by regret, I could not help repeating the lines of Goldsmith, as they descended Hungerford Stairs:

"Even now, methinks, as pondering here I stand,
I see the rural Virtues leave the land.
Down where yon anchoring vessel spreads the sail,
That idly waiting flaps with every gale,
Downward they move—a melancholy band,
Pass from the shore, and darken all the strand."

I will send you an account of any plans we may hear of that are likely to be of practical utility; but I am sorry to add that hitherto we have been quite unsuccessful.

CHARLES WANSFORD.

Saadi.—"They must have had a noble President in those days. His power, however, was rather despotic, and not much unlike that of our Oriental monarchs, whose will is the law."

Douglas.—"This narrative cannot be true: but that much distress prevailed in those times we have abundant historical evidence.—As the bugle is sounding we must obey the summons."

Saadi.—"Most willingly, for my rambles on the mountains have bestowed upon me a keen appetite. Bring the manuscript with you, for I am desirous of knowing something more of Charles Wansford's visit."

CHAPTER XI.

"'Tis he alone, whose comprehensive mind,
From situation, temper, soil, and clime,
Explored, a nation's various powers can bind,
And various orders, in one form sublime
Of polity, that midst the wrecks of time
Secure shall lift its head on high, nor fear
Th' assault of foreign or domestic crime."—*Beattie*

THE dinner was no sooner over, than Saadi wished to proceed with the manuscript. And Douglas proposed their retiring to his private apartments, which were across the lawn in front of the hall. Saadi was highly pleased with the elegant simplicity with which it was fitted up.—"Here," said Douglas, "my privacy is just as sacred as if I occupied a house in a society upon the individual system."

Saadi.—"And certainly you escape a world of trouble in domestic cares."

Douglas.—"We will now turn to the second letter of the youthful delegate."

LETTER II.

Charles Wansford to his brother Henry.

Since the departure of the Political Economists, the public mind has become more tranquil, and all classes now begin to think for themselves. They are no longer bewildered with discussions about a metallic or a paper currency, taxes, supply and demand, capitals, and profits on stock, and a variety of subordinate questions which had been the perpetual theme of contention. They observe around them immense wealth, with the power of adding to it almost indefinitely; and they ask themselves, how can the country be said to be overpeopled,

and why should poverty exist? All had felt a lively interest in the questions proposed, and had taken up opinions with more or less tenacity, which it was necessary to relinquish, before the mind could become the recipient of fundamental truths; —they had something to unlearn, before they could learn. But *what*, you will inquire, was there to learn? This question will be solved in the relation of all that has transpired since my last letter.

You will have perceived that the Speaker in his address, alluded to some individual whom the Economists had deemed a visionary, and who, in consequence of the preponderance of their opinions, had been compelled to relinquish the attempt to improve the condition of the people,—and, like a second Columbus, to tender his services to a foreign country.

Upon inquiry, I found that this individual was Mr. Robert Owen of New Lanark, who many years since (before we were old enough to notice public occurrences) held several meetings in London, for the purpose of explaining a new scheme of society, which was at that time, and still is, deemed impracticable.* At a late meeting between our deputation and the silk-weavers of Spitalfields, numerous plans of relief were suggested, and among others, this

* "It sems to be the fate of all originality of thinking to be immediately opposed; a contemporary is not prepared for its comprehension, and too often cautiously avoids it, from the prudential motive which turns away from a new and solitary path. Bacon was not at all understood at home in his own day; his reputation—for it was not celebrity—was confined to his history of Henry the Seventh, and his Essays: it was long after his death before English writers ventured to quote Bacon as an authority; and, with equal simplicity and grandeur, Bacon called himself 'the servant of posterity.'"—*D'Israeli on the Literary Character.*

appearance and local situation of the communities; but as you will be anxious to learn the character of the inhabitants in general, I will now briefly state the result of my observations after a few weeks' residence. I confess with shame, that so little attention had I devoted to this interesting subject, that whenever a community upon a system of equal property was mentioned, I always pictured to myself some fanatical or religious society, such as those of the Shakers, and Moravians, where peculiar doctrines must necessarily prevail, as an indispensable bond of union: judge then how great was my surprise to find, instead of a people contracted in their views, a race of men of benevolent and liberal sentiments, of manners elegant,—highly intellectual, and of noble aspect.

The stranger on his first arrival, is struck with the solidity and splendour of the edifices, the luxuriance of the fields, gardens, and parks, the profusion of the products of foreign commerce, and of domestic industry; at the same time remarking the small portion of time in which the inhabitants are productively occupied. In a few days, however, he discovers the secret, in the judicious appliance of every talent or power, physical or mental, both individually and collectively. As the diminutive ants by their united efforts remove in a few hours the enormous weight from their citadel, so do the inhabitants accomplish Herculean objects with a rapidity which, to those who have not observed the power derived from the simultaneous and concentrated exertions of large numbers, appears almost incredible. For the more stupendous results of their combination, they are indebted to the mutual aid of several communities, alternately assisting each other, and also to the astonishing power of

their machinery, which is brought to the very highest perfection. Chemistry and mechanism, and indeed the general principles of all the sciences, are familiar, theoretically and practically, to every individual. With such qualifications, united to vigorous health, you will readily conceive them to be most efficient co-operators.

Besides the vast superiority these people exhibit in mental attainments, they differ from all others in the careful and peculiar education of the females, who are equally well-informed with the men upon all subjects to which they subsequently devote the same attention: indeed, the superiority found in either sex appears to arise from the opportunities which their respective avocations afford them, after arriving at an adult age.* In a knowledge of those sciences the practical application of which requires greater strength, the men generally excel; but in those best suited to the habits of females, their perception is most improved. In the study of the nature and operations of the human mind, from which the Persian ladies are debarred, the females here are the most assiduous; for as the care of infants and of the earliest instruction of youth belong to them, it is considered of the greatest importance that they should be well grounded in whatever relates to the formation of character; and this knowledge, they say, is acquired less through the medium of metaphysical writings, than by a daily observation of the living subject. The high intelli-

* "That both sexes are equally capable of being taught, of comprehending, appreciating, and making their own, all the knowledge accumulated on moral and physical subjects, and judging of that knowledge, similar facilities being afforded to each, the most ample experience has fully proved."—*Thompson's Appeal of Women, p.* 136.

gence of the females has entirely dissipated the long prevailing error, that their intellectual powers are inferior to those of men; and while they display an elevation of character that commands admiration, they possess a sweetness of disposition and a kindness of manner that win upon the heart.

But language would fail me were I to attempt a description of the rapid progress made by the children, animated by an insatiable thirst for the acquisition of knowledge, and an enthusiasm in the exercise of benevolent feeling. I have had frequent opportunities of observing with great pleasure their attention to the aged; but one instance proved so interesting to me that I must relate the particulars.

One evening after wandering alone among the lovely scenery that skirts the lake, I sauntered up a meadow in which there was a gently sloping hill crowned with a wood. As I ascended the hill, my ear was saluted with the sweetest melody, accompanied by the voices of children. Curiosity prompted me to draw near; and I seated myself upon a rustic chair, under a hawthorn hedge, sufficiently nigh to hear, though the party were obscured from my view. They were singing some stanzas from one of their favourite poems, 'Beattie's *Minstrel*,' and I could distinctly hear the following:

"O how canst thou renounce the boundless store
Of charms which Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,—
O, how canst thou renounce, and hope to be forgiven!"

In a short time the music ceased, when I beheld a venerable old man blind, with a harp hanging by

his side, and a number of young children walking with him. They were relating some of the occurrences of the day, upon which he appeared to be commenting and deducing useful instruction.

I must not omit to mention a very striking peculiarity in the character of the inhabitants of these happy communities. At every period of life they manifest the same artlessness of manner and ingenuous conduct so interesting in children.* Their countenances are not disfigured by the corroding cares of perpetual strife; they have neither the superciliousness of pride, nor the dejection of poverty: but every where you meet with a cheerful serenity and a dignity unaffected.

There is no appearance of that monotony of character of which some have been apprehensive; as a great diversity of dispositions and pursuits prevails. They are uniform in those qualities only which distinguish men of superior education: having acquired an early taste for the scenes of Nature, their minds are better prepared to promote and to enjoy a corresponding order and beauty in the moral world. Their love of Nature's works is so general, as to appear almost instinctive.

"————————the love of Nature's works
Is an ingredient in the compound man,
Infused at the creation of the kind.
And, though th' Almighty Maker has throughout
Discriminated each from each, by strokes
And touches of his hand, with so much art
Diversified, that two were never found
Twins at all points,--yet this obtains in all,

* "I cannot help considering all, or almost all that which is called original corruption, and evil disposition, to be the effects of the system of civilization (falsely so called); and particularly that prominent feature of it, the great inequality of property. Do we not see in children artless simplicity,

That all discern a beauty in his works,
And all can taste them: minds that have been form'd
And tutor'd, with a relish more exact,
But none without some relish, none unmoved."*

When I have remarked upon, and extolled, these excellencies, they reply, that if the conduct of their fellow citizens exhibited not a combination of all that is really estimable, they would immediately deem their institutions imperfect, and then search for the cause either in the matter of instruction in their colleges, in the laws of the community, or in some of the minor regulations; for it has been their constant endeavour to form a union of such circumstances only as experience has proved are most conducive to virtue and to happiness.

I can observe scarcely any distinction in the deference and attention they pay to each other, excepting that which age or experience commands.

pure disinterestedness, and benevolence, so constantly, as to be characteristic of that age; and does not Scripture itself characterize children by those qualities, and, as such, declare them fit for the reception of the Gospel? As they advance in life, the natural dispositions of that age become gradually altered and corrupted. I would ask, whether any other cause whatever is so well adapted to counteract and destroy these good qualities of simplicity, disinterestedness, and benevolence, as the *mine* and *thine* established in such a rigorous and unrelenting manner?

"What so effectually opposes disinterestedness, as the necessity they see, as soon as they can observe any thing, their parents are under, of considering themselves only; and that, with all the attention to themselves only, and to their wants, they are still so ill provided."—*Dr. Hall: Effects of Civilization*, p. 269.

* It is curious to remark the different arguments against systems of mutual co-operation: they are even more opposed to each other than to the constitution of society which they join in condemning. The one saying that "it is impossible to make all men alike:" the other, that "a dull uniformity of

I should, however, except those also who are afflicted with any disease or natural infirmity, for they are the objects who chiefly attract the sympathy of the whole community; and it is truly gratifying to behold to how great an extent their sufferings appear to be alleviated by the assiduous and affectionate attention of surrounding friends.

Such is the delightful result of the application to practice of those invaluable principles of which you have so long been the unwearied and ardent advocate. Proceed then, Almured, in your enlightened and glorious career; suffer not Persia to exhibit those melancholy scenes which once disgraced this country; when the light of knowledge and the darkness of ignorance were co-existent; when the clouds of prejudice intercepted the rays of truth; when a religion inculcating the sublimest precepts of charity was professed, while a system was upheld, fruitful in all the vices which that religion condemned; when riches and poverty dwelt together in the same land, and with pampering luxury and wasting famine shared in the desolation of the human frame. Far different will be the fate of Persia,

character will be produced." This last attributes more power to the principle of Co-operation than its warmest friends contend for. The limits of this power are well defined by Mr. Owen:—

"Man then is born with combined propensities and qualities, differing in degree and power, and in combination, sufficient to create through life individuality and distinctness of person, and character.

"But, however much the power and combination of these propensities and qualities may differ in individuals at birth, they may be all so directed by subsequent circumstances, as to be made to form *general* characters, and these characters to be of any, of the most opposite nature, even to be made entirely *irrational* or *rational*."—*Mr. Owen's Public Address in London*, August 7, 1817.

and of all countries, when science, dawning upon the social economy of man, shall have taught a beneficial appropriation of wealth: then shall health be enjoyed, purer than the lilies of Teflis, and more fragrant than the roses of Cashmere; the intercourse of nations shall be harmonious as the songs of Mirza; "there shall be no leading into captivity, and no complaining in our streets;" for then shall the widow cease to mourn, and the orphan no longer need a protector.*

But if among the splendid results of this transcendent change, the alleviation of misery and the banishment of moral evil are the primary objects of our solicitude, we may still be allowed to hail in the approaching æra, the rapid advances which mankind will make towards the attainment of that intellectual greatness and elevated character, to which they are evidently destined. When we reflect upon the myriads who have passed their allotted time upon the earth, and observe how small is the number of those who have displayed any mental superiority, they appear to have served merely as lights to exhibit the extent of the surrounding darkness. But, if with the very limited cultivation bestowed upon the human mind, the world has been enlightened with the profound discoveries of a Kepler and a Newton,—enchanted with the grandeur and sublimity of a Homer and a Milton,—

* "We guarantee to each other, that the young children of any person dying within the community shall be equally protected, educated, and cherished with the children of the living members, and entitled, when they become adult, to all the advantages and equal proprietorship thereof. In this community, no children can be reduced to the destitution of orphans in the present state of society."—*Vide "Articles of Agreement (drawn up and recommended by the London Co-operative Society) for the formation of a community.*

with the vivid imagery and luxuriant fancy of a Spenser and a Shakspeare,—and with the melody of our own Hafiz; what may we not expect when "knowledge shall cover the earth, as the waters cover the sea?"

Never has genius in her happiest hours, or in her most exalted aspirations conceived the intellectual glories that await mankind, on the revival of that prophetic day, "when the morning stars sang together, and all the sons of God shouted for joy," and when the globe itself shall become the living temple of virtue and of science, and reflect a brighter effulgence as it moves onward through the firmament of heaven.

SAADI.

CHAPTER XIII.

"See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long;
There flowery hill, Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing."—*Milton.*

WE must now return to our colony upon Ben Lomond, whose bleak atmosphere rendered all the magic influence of the wand of Allan Ramsay necessary to preserve them from a torpid state. So effectually, however, was this influence exerted, that the bees were deeply interested in all the proceedings about Loch Lomond. Already had the disaffected lost most of their prejudices, when an event took place, on the morning after the festivities, which entirely dissipated every remaining antipathy to mutual co-operation. Under the brow

of a hill which gradually rises above the village of Luss, there was a considerable number of glass hives; and, as the inhabitants were about to remove a portion of the honey, the Genius directed the attention of his assembly to their operations. Instead of cruelly destroying the bees, as the poet pathetically laments,—

"Ah see where robb'd, and murder'd, in that pit
Lies the still heaving hive! at evening snatch'd,
Beneath the cloud of guilt-concealing night,
And fix'd o'er sulphur: while, not dreaming ill,
The happy people in their waxen cells,
Sat tending public cares, and planning schemes
Of temperance, for Winter poor; rejoiced
To mark, full flowing round, their copious stores.
Sudden the dark oppressive steam ascends;
And, used to milder scents, the tender race,
By thousands, tumble from their honey'd domes,
Convolv'd, and agonizing in the dust.
Ah! was it then for this you roam'd the spring,
Intent from flower to flower; for this you toil'd
Ceaseless the burning summer-heats away?
For this in autumn search'd the blooming waste,
Nor lost one sunny gleam,—for this sad fate?
O man! tyrannic lord! how long, how long,
Shall prostrate Nature groan beneath your rage,
Awaiting renovation? When obliged
Must you destroy? Of their ambrosial food
Can you not borrow; and, in just return,
Afford them shelter from the wintry winds?"—

a small part only of the honey was abstracted, and without the destruction of a single bee.* When this was beheld by the spectators on the mountain,

* "I esteem Colonna more entitled to the honours of a monument, for having introduced the practice of obtaining honey without destroying the bees, into the vale of Festiniog, than Field Marshal Turenne. Turenne destroyed his thousands; Colonna has preserved his tens of thousands:—Turenne's monument is of marble,—let Colonna's be formed of honeycomb!"—*See Beauties, Harmonies, and Sublimities of Nature, by Mr. Bucke.*

their joy became unbounded. They flew around the Genius in the greatest ecstasy, and all declared that henceforward they would live together in amity. Orpheus and his followers delighted in the anticipation of the happiness that awaited them on their return to the laws of nature, felt no discomfiture in the overthrow of their theories; and Emilius, disdaining to triumph in a victory so joyous to all, embraced with ardour his former opponents. The Genius finding their conviction complete, prepared to depart; but as night came on, the clouds collected in masses mid-way down the mountain, and gave every indication of an approaching storm. Heavy clouds sailed in from the west, and entirely obscured the view of the communities, while the summit of the mountain was perfectly serene. Soon the lightning began to flash, and the thunder to roll: but on the eastern side there was an almost unfathomable precipice, and there the tempest raged with redoubled violence;—nothing could exceed the fury of the elemental strife, the terrific glare of the lightning, and the deafening peals of thunder. Over this frightful scene the Genius waved his wand, and exclaimed, "Behold the demon of discord, ruling paramount over his turbulent empire, the chaos of Competition." And as the vivid flashes illuminated the dread abyss, there appeared in the midst a hideous monster of gigantic stature, wearing an iron crown, and seated on a throne raised upon the tombs of those who had been consigned to a premature grave, from the sorrows and conflicts of contending interests. Surrounding this throne, but at some distance, were small eminences, with men attempting to climb to the summit; but when they had got half way up, or even higher, they fell to the bottom, or pulled down

others, whom they destroyed, for the sake of supplanting them.*

Of the millions endeavouring to rise, but a few reached the summits; which even when attained, disappointment lowered on their brows, for they envied those whose eminences were still higher than their own, while they in turn excited the envy of all below. The failure of the multitude did not abate this general eagerness to ascend; for the unfortunate, however numerous, were soon lost sight of and forgotten, while the successful few occupied conspicuous stations. Again the Genius waved his wand, and the demon with his throne vanished, "like the baseless fabric of a vision," and his empire was but dimly seen: the storm began to subside; and, as the lightning played with less intensity, it disclosed in a lower depth, the gulf of oblivion. Hither were hastening all the supports and appendages of the Competitive System;†—prisons, and the terrible instruments of punishment,

* "Like so many buckets in a well, as one riseth, another falleth, one's empty, another's full; his ruin is a ladder to the third;—such are our ordinary proceedings. What's the market? A place, according to Anacharsis, wherein they cozen one another, a trap: nay, what's the world itself? A vast chaos, a confusion of manners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisy, a shop of knavery, flattery, a nursery of villany, the scene of babbling, the school of giddiness, the academy of vice; a warfare *ubi telis nolis pugnandum, aut victus vel succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard."—*Burton's Anatomy.*

† "From this principle of individual interest have arisen all the divisions of mankind, the endless errors and mischiefs of class, sect, party, and of national antipathies, creating the angry and malevolent passions, and all the crimes and misery with which the human race has been hitherto afflicted. In short, if there be one closet doctrine more contrary to truth

with books and pamphlets out of number—Puffendorf, Vatel, Coke, Littleton, the Statutes at large, Currency, National Debt, Principle of Population, &c., &c.

A volume of clouds rolled over the gulf; and then gradually opening, an immense globe turning on its axis, and representing the earth, emerged from the centre. The seasons, and all the operations of nature, appeared in rapid succession: the seed dropped into the ground, and soon reappeared in the beautiful form of the flower; the acorn fell, and anon the oak extended its luxuriant branches. Each revolution, instead of describing diurnal changes, exhibited a different æra. At the first, mankind were seen in the hunting state,—"When first in woods the noble savage ran." At the second, shepherds were tending their flocks, and playing on the oaten pipe.—"*Silvestrem tenui musam meditaris avena.*" At the third revolution,

than another, it is the notion that individual interest, as that term is now understood, is a more advantageous principle on which to found the social system, for the benefit of all, or of any, than the principle of union and mutual co-operation. The former acts like an immense weight to repress the most valuable faculties and dispositions, and to give a wrong direction to all the human powers. It is one of those magnificent errors (if the expression may be allowed), that when enforced in practice, brings ten thousand evils in its train. The principle on which these economists proceed, instead of adding to the wealth of nations or of individuals, is itself the sole cause of poverty; and but for its operation, wealth would long ago have ceased to be a subject of contention in any part of the world. If, it may be asked, experience has proved that union, combination, and extensive arrangement among mankind, are a thousand times more powerful to *destroy*, than the efforts of an unconnected multitude, where each acts individually for himself,—would not a similar increased effect be produced by union, combination, and extensive arrangement, to *create and conserve*?"—*Mr. Owen's Report to the County of Lanark.*

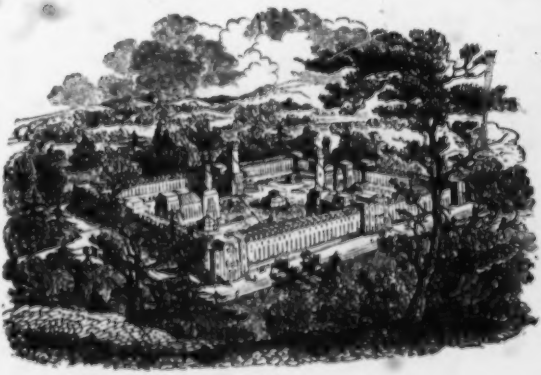
the plough was in the ground, and the right of private property was established. Then commenced usurpation, robbery, and war. At the fourth, science had enabled man to produce riches in abundance, but as yet the right use of them was unknown: there might be seen immense masses of wealth in the midst of a starving population, more contention than when less wealth prevailed, and infinitely more disease and crime.*

At the fifth revolution a far greater change had taken place than in any of the preceding. Wealth, which had before laid in masses, was now beneficially diffused and greatly increased. And now prevailed the invaluable riches of the mind, and all the virtues flourished;—for ignorance with its train of follies and vices had fled, never more to return. The lion dwelt in peace with the lamb, the eagle and the turtle-dove took their flight together. The waters gushed out in the dry places, and the wilderness became converted into rich pastures. In the desert bloomed the myrtle and the rose, while the clustering vine sprang up bearing its purple fruit. The lowly hut was supplanted by the convenient and splendid edifice; and the whole earth exhibited indescribable magnificence and beauty.

* It is a remarkable coincidence, that at the very period when the general diffusion of knowledge has exposed to the view of all classes the injustice of exclusive privileges, their injurious consequences have become more aggravated by the accelerated convergence of property on the one hand, and the wide spread of pauperism on the other.

"La surcharge rendant la possession des terres onéreuse, l'humble propriétaire abandonna son champ, ou le vendit à l'homme puissant; et les fortunes se concentrèrent en un moindre nombre de mains. Et toutes les lois et les institutions se partagèrent entre un groupe d'oisifs opulens et une multitude pauvre de mercenaires."

As the storm passed away, these fairy scenes melted into air, and the moon arose in calm and unclouded majesty, casting her mild radiance over the humid plains. The Genius waved his wand, and suddenly a lunar rainbow, rising from the summit of the mountain, extended over the country to the Pentland Hills. A light billowy cloud appeared, bearing an aërial chariot, the wheels of which resembled the rich golden colours of the setting sun; the body was of a rosy hue, and formed like a hive. The Genius ascended the chariot, while the innumerable silken traces of the finest tenuity were borne by the bees, who thus conducted the Spirit over the iris to their native hills.



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